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### Teaching Self-Care to Pastors in the Western Nigeria Union Conference of the Seventh-day Adventist Church

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ABSTRACT

TEACHING SELF-CARE TO PASTORS IN THE WESTERN  
NIGERIA UNION CONFERENCE OF THE  
SEVENTH-DAY ADVENTIST CHURCH

By

Sunday David-Abiola Adelakin

Adviser: H. Peter Swanson, PhD

## ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Document

Andrews University

Seventh-day Adventist Theological Seminary

Title: TEACHING SELF-CARE TO PASTORS IN THE WESTERN NIGERIA UNION  
CONFERENCE OF THE SEVENTH-DAY ADVENTIST CHURCH

Name of researcher: Sunday David-Abiola Adelakin

Name and degree of faculty adviser: H. Peter Swanson, PhD

Date completed: September 2014

### Problem and Purpose

The Seventh-day Adventist Church in Nigeria, as well as those in other parts of the world, have genuine concern for their pastors' physical and spiritual well-being. One of the fundamental teachings of the church that applies both to the pastors and the laity as well is to be temperate in all that we do. There is still concern, however, for those pastors that are not observing and keeping the laws of health to keep healthy physically, emotionally, and spiritually. This project explored concepts of self-care practices as they relate to pastors in

Nigeria and a teaching manual was created to help the pastors to be more intentional about how to take care of themselves.

### Method

This project uses a qualitative methodology. I engaged many pastors from Nigeria, and even outside Nigeria, through phone calls, e-mails, Facebook interactions, read lots of books on the subject matter, and observed that the problem facing the pastoral profession is not an easy one.

### Result

A teaching manual was created through this project to help pastors become more thoroughly informed about the teachings of self-care.

### Conclusion

The teaching of the concept of self-care should be part of the curriculum at our seminaries and universities to prepare pastors for the ministry. The inclusion of self-care as part of the curriculum will make it intentional for the pastors not only to learn those principles, but also to practice the principles of self-care in their individual lives.

Andrews University  
Seventh-day Adventist Theological Seminary

TEACHING SELF-CARE TO PASTORS IN THE WESTERN  
NIGERIA UNION CONFERENCE OF THE  
SEVENTH-DAY ADVENTIST CHURCH

A Project Document  
Presented in Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

by  
Sunday David-Abiola Adelakin

September 2014

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UNION CONFERENCE OF THE SEVENTH-DAY  
ADVENTIST CHURCH IN NIGERIA

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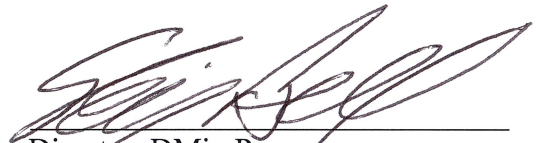
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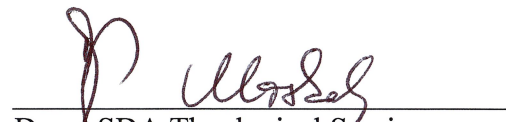


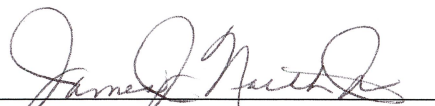
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Dedicated to all the pastors that are toiling faithfully and diligently under the  
guidance and leadership of the Master



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## CHAPTER 1

### INTRODUCTION

Pastors in Nigeria are well trained. They are professionally prepared in such areas as theology, administration, family affairs, evangelism, and preaching, to mention a few. However, there is no indication that the pastors in Nigeria are trained to handle frustrations, disappointments, and failure in ministry. This project is aimed at producing a manual for the training of pastors in the Seventh-day Adventist Church in Nigeria in the area of self-care. The goals of the project are to create self-awareness for pastors, encourage them to accept who they are, and enable them to function within the limits of their human expectations. The educational module will also address ways to maintain the needed balance between the demands of ministry and the pastor's personal and family life.

### **Personal History**

I am from a family that has its roots in diverse religious practices. Islam was the dominant religion in my childhood home. My father was a very hard-working man who believed in making use of every available minute in the day for profitable ventures. He taught me about farming and hunting. He had a large family of five wives and 21 children. We all lived together in the same compound of three houses. My father was a nurse by profession and my mother a teacher in the elementary school, where she taught English until she retired. Apart from the wives and children, other relatives lived in my

father's compound. They included aunts, uncles, cousins, and even some who were not related to us by blood. The total number of people in the compound was 74.

We hailed from the western part of Nigeria among the Yoruba people. I am the firstborn of my father's 21 children, five of which were born to my mother. Although our parents raised us as Muslims, we were not prevented from having contact with the Christians in the community. My father's older brother, who lived in another state within Nigeria, was the first one who was exposed to Christianity. He attended a Seventh-day Adventist school of nursing where he became a Christian. He also married a Seventh-day Adventist pastor's daughter. His influence as a Christian was not strong because he did not live up to the Christian standards.

I came to know Jesus as Lord and Savior in 1987. I was more or less a street boy before I met Christ. At the time of my conversion, I was already using several kinds of street drugs. I became a bully who would fight anybody at the slightest provocation. My conversion was very similar to that of the apostle Paul in the New Testament. Although I was brought up to fear God in the Islamic way, I also had regard for the things of the God of Christianity. But my life was completely devoid of the presence and meaning of God. Only as I came to know Jesus Christ as my personal Savior and Lord did I find peace of mind. Although there have been many challenges, I have been making steady progress in my walk with Jesus.

My maternal uncle, who was a Muslim before he became a Christian, was very influential in my life. I lived with him for a period of two years when I was an auto mechanic apprentice. I always went to church with him. Although I did not get converted to Christianity through my uncle, most of the basic knowledge I had as a new believer

came from him. Apart from my uncle's influence on me, somebody always came at about 11:00 p.m. every night for the first six months after my conversion to teach me the Bible. During this period, I completed reading the entire Bible three times.

I later did my undergraduate studies in Religion/Human Health Sciences, through which I became more inclined to study the Bible, and to embrace the role of meeting the needs of people through a diversified ministry. Some of my professors at the seminary where I did my undergraduate studies were very helpful to me. They motivated me in ways that words are not adequate to express. I also enjoyed a meaningful relationship with the church administration when I started to pastor churches. I was ordained as a minister of the gospel in the Seventh-day Adventist Church in the year 2000. I am supported by my nuclear and extended family.

It is always an exciting thing to me whenever the opportunity presents itself for me to witness about the love of Jesus to others. When I became a Christian, I started a group Bible study with some people. Then I started to visit schools and hospitals to share the love of Jesus with as many as cared to listen. God has been very good in that He helped me to overcome each obstacle I met. I started each day with the Lord and ended each day with a testimony of what the Lord had done.

### **Statement of the Problem**

The pastors in the Seventh-day Adventist Church in Nigeria reported that they are overloaded with professional responsibilities and, as a result, they feel constrained to overwork. Many ministers have more than 10 churches in their districts, and the condition of the roads is not conducive to easy commuting. Many of the pastors complain about working



between 12 and 18 hours every day, including Sabbaths. This work overload is a result of the expectation that they plant new churches and nurture the existing ones. The members try to relieve the pressure on the pastors, but certain functions only pastors can do, so pastors are constantly on the road. This causes many of the pastors to overwork, resulting in burnout at work, family problems, and various health issues that diminish their quality of life. My goal is to develop a program that will help the pastoral staff of the conference practice self-care and enjoy its benefits.

### **Statement of the Task**

The task of this project is to develop an educational program to teach pastoral care to the pastors of the Western Nigeria Union Conference. It may also be included in the curriculum of the pastors' training at the Seminary level within the country of Nigeria if the outcome meets the administrators' expectations.

### **Justification of the Project**

Just like other professionals, pastors expect to carry their full share of responsibilities, but they should not have to carry unreasonably heavy workloads. However, the extremely high demands placed upon the pastors in the Western Nigeria Union of Seventh-day Adventists often leave them with very little emotional strength to invest in self-care.

Pastors in the Western Nigerian Union value education and self-development programs for the ministry, however, they can often not participate in such educational programs due to the expectations and demands of work. The burdens of the ministry are many and these duties vie for a commitment of time and energy, as well as mental

preoccupation. As a result, spouses and children often feel neglected, misunderstood, and unfairly treated.

### **Expectation for the Project**

This project is expected to help the church in Nigeria to provide information on self-care to their pastors. It will also help seminaries in Nigeria to include a module of self-care in their curriculum so as to produce better-equipped pastors in the future. Finally, this project is expected to help pastors in Nigeria learn and know how to safely care for themselves in very simple ways. The project will develop a training manual focused on educating pastors about the process of self-care, in the proper use of pastoral authority, and in maintaining balance in the ministry and at home. Project completion is expected on or before September 2014.

### **Significance of the Study**

A better understanding of how the body functions will help the pastors stay healthy and enable them to function well at work. Raising the awareness of the importance of good nutrition, exercise, and rest will help pastors to be better adapted to the work God has called them to do. Also, a better perspective of personal self-care will enable the pastors to have more time for their spouse and children.

### **Basic Assumptions**

It is assumed that this project will enhance the emotional, physical, and family well-being of the pastor in the Western Nigeria Union Conference of Seventh-day Adventists. It is also assumed that it would be possible for me to be pastoring in Nigeria and the project will develop and equip me in my leadership abilities as a pastor. Finally, it

is assumed that the project may provide a program for pastors in other places to lead a balanced life and be more effective in ministry.

### **Limitations**

This project document will be limited to the concepts of self-care as a means of enhancing the pastor's ministry and professional productivity. The project will focus on the pastors in the Western Nigeria Union Conference of the Seventh-day Adventist Church.

### **Definitions of Terms**

*Self-care:* The care of oneself without medical, professional, or other assistance or oversight.

*Depression:* A complex psycho-physiological syndrome characterized by feelings of anxiety, tension, mental fatigue, physical exhaustion, and a loss of concern for the people with whom one is living and working. Hall-Flavin of the Mayo Clinic concluded that, "It may be precipitated by chronic stress."

*Burnout:* This comprises the complex interaction of a number of physiological and psychological components. It has been conceptualized as an imbalance between the psychological resources of an individual and the demands being made on those resources. Burnout is a psychological term for the experience of long-term exhaustion and diminished interest.

*Personal Boundaries:* In the web blog page *Outofthefog.net*, personal boundaries are described as "guidelines, rules or limits, that a person creates to identify for himself or herself, that are reasonable, safe and permissible ways for other people to behave

around him or her and how he or she will respond when someone steps outside those limits.”

*Narrative Therapy:* Narrative Therapy was developed by Michael White and David Epston. It is a method of therapy that attempts to separate the person from the problem. It is used as a form of community work and counseling and encourages people to rely on their own skill sets to minimize the problems that exist in their everyday lives. According to *Goodtherapy.org* (2012), narrative therapy is “based on the belief that a person’s identity is formed by one’s experiences or narratives. Because the problem is seen as a separate entity from the person, a therapist can help a client externalize sensitive issues. This objectification dissipates resistance and defenses and allows a client to address this entity in a more productive manner.”

*Stress:* Stress is simply a reaction to a stimulus that disturbs our physical or mental equilibrium. A moderate amount of positive, short-term stress can be exciting; it keeps us active and alert. But long-term or "chronic stress" can have detrimental effects on health. Anything that poses a challenge or a threat to our well-being is stress. Some of the things we experience as stress get us going and they are good for people’s daily operations. Some believe that without stress their lives would be boring and would probably feel pointless. However, when stress undermines both our mental and physical health, that kind of stress is harmful. In this project, we shall be focusing on healthy ways to deal with harmful stress.

*Coping:* Coping is the ability that is employed to effectively respond to issues that result in disadvantage or adversity. Coping is applied to our everyday social life, sometimes with conscious thought, sometimes without. The abilities and talents

employed in coping are referred to as Coping Skills. According to Karren, Halfen, Frandsen, & Smith (2010), “Coping is a response to physical, cognitive, and psychological stressors” (p.335). If one’s coping skills are not able to effectively address the stressor, functioning may be impaired.

*Stress Management:* Huljich (2012) identifies stress management as “techniques intended to equip a person with effective coping mechanisms for dealing with psychological stress, with stress defined as a person's physiological response to an internal or external stimulus that triggers the fight-or-flight response” (p. 81). Stress management is effective when a person uses strategies to cope with or alter stressful situations.

There are several ways of managing stress, such as controlling the source of stress or learning to set limits and say “No” to some demands that bosses or family members may make. Some stress-relief tools are very tangible: exercising more, eating healthy foods, and talking with friends. Seaward (2009) wrote that, “A less tangible, but no less useful, way to find stress relief is through the practice of spirituality” (p. 181). A person's capacity to tolerate the source of stress may be increased by thinking about another topic such as a hobby, listening to music, or spending time in a wilderness.

*Spirituality:* Ganss (1991) writes, “Spirituality is a lived experience, the effort to apply relevant elements in the deposit of Christian faith to the guidance of men and women towards their spiritual growth, the progressive development of their persons which flowers into a proportionately increased insight and joy” (p. 61). McGrath (2004) says that spirituality “arises from a creative and dynamic synthesis

of faith and life, forged in the crucible of the desire to live out the Christian faith authentically, responsibly, effectively, and fully” (p. 9).

Spirituality involves finding meaning and purpose in the individual’s life and experiences. Spirituality includes personal philosophy of life and world view. Spirituality is perceived as concepts and ideas in relationship to one’s sacred beliefs as available within the culture. Spirituality may be expressed through one’s religious rituals or practices. While it may be true that everyone is spiritual, broadly speaking, not everyone is religious because spirituality refers to our inner belief system and not necessarily manifesting in physical practices like rituals or worship. It is a deep relationship to oneself, others, and the concept of the sacred, God, Higher Being of one’s understanding. Personal concepts of spirituality may change with age and life experiences. They sometimes help to form the basis of an individual’s well-being, help the person to cope with stressors large and small, and affirm personal purpose in life.

### **Description of the Project**

The theological reflection will focus on some specific areas. The first will center on the call to self-care as integral to the daily life and ministry of pastors and in their individual relationship with Christ. The second area will explore what Sabbath rest means to the pastors and how it should influence a pastor’s relationship with God and family. There will be another area that will focus on the study of emotional implications of pastoral burnout on the church and family.

Current literature on pastoral self-care will be reviewed. The focus will be on articles and books that pertain to pastoral self-care, family wholeness, Sabbath rest, and

burnout among pastors. A program for maintaining optimal health among the pastors and their family will be developed. I intend to implement it in an educational format for the pastors in the Western Nigeria Union Conference of the Seventh-day Adventist Church after I have completed my program.

I will develop an educational module to teach concepts of personal self-care, family health, as well as occupational health. The educational module will also address how to have a balanced life and ministry. There are district organizations in my conference. The plan is to

implement the module on the district level first and then the conference level.

The implementation of the module will be among pastors only. There will be five sessions within the module. The implementation will be scheduled twice in a year.

Pastoral care

support groups will be created at the district and conference levels within the Union Conference after the first implementation to continue follow up. Through the participant's performance evaluation, I will measure the participants' increase in understanding of self-care. I will also measure the value of family time and devotional time in the pastor's family. The participant's performance evaluation will help to measure communication, skills, and to test attitudes, as well as various levels of knowledge of what the participants know before, during, and after the training program. Performance evaluations will be used to assess skills learned during the module. Performance evaluations will also be used to measure actual understanding gained by the participants through skills exhibited in the specific training criteria, such as how to do physical exercise, how to run a family devotion, and how to prepare nutritious food.

## **Outline of Project**

Chapter 1 provides the outline of the project. Chapter 2 discusses my personal theology for ministry. It also reflects my biographical background, including family, education, religion, as well as cultural context. Chapter 3 explores other writers' views on the subject of self-care. Chapter 4 is the hub of the project. It will further reveal in the project the developed educational model to teach self-care to the pastors in the Western Nigeria Union Conference. The chapter reveals, step-by-step, every concept of self-care, as well as the process of understanding and practicing self-care. Chapter 5 is the final chapter and summarizes the entire project. It also offers some constructive suggestions to the administrators of the church in Nigeria.



## CHAPTER 2

### THE THEOLOGICAL FRAMEWORK FOR PASTORAL SELF-CARE

#### **Introduction**

Maintaining a healthy, biblical balance is a lifelong challenge and a life-enhancing task that brings positive results. Decision making is a critical or key factor in self-care. Self-care involves a decision-making process that includes the choice of behaviors that produce and maintain stability. One aspect of self-care is the ability to identify and deal with the general challenges that all hard-working professionals, including pastors, face. Those challenges include emotional, physical, financial, and social relationships, as well as spiritual. Another aspect is increased awareness of one's own personal vulnerabilities, including the effects of "traumatization" (Kanter, 2007, p. 290). Another potential danger pastors need to be aware of is that which Harrison and Westwood (2009) describe as "vicarious or secondary traumatization (for those that work with individuals who report their own traumatic experiences), and compassion fatigue" (pp. 203-219).

Self-care is not only about avoiding professional perils, it also affects overall personal well-being by maintaining and enhancing all the domains of life. Although individuals may differ in the domains they emphasize and the balance they seek in their lives, there are

common aims to almost all self-care efforts: taking care of physical and psychological health, managing and reducing stress, honoring emotional and spiritual needs, fostering relationships, and maintaining equilibrium between personal and work life. The Bible offers great insights into how self-care can be accomplished, with examples gleaned from the experiences of Bible characters.

### **Biblical Models of Self-Care**

The development of any theology must necessarily include the life of the community and the contextual location in which the theology is developed and practiced. This is very similar to the exploration of the theology of self-care. One method of arriving at a theological framework for self-care is to study the lives of some notable individuals in Scripture and apply their teachings to our theology.

In congregations today, the pastoral care is supervised and conducted by the pastor, with the help of the laity. The church pastor is responsible for proclaiming the gospel of Jesus Christ, teaching biblical revelation, serving in pastoral care functions, and acting as leader or administrator of the local congregation. The pastoral ministry accomplishes its mandate by inspiring and motivating people to live and proclaim the gospel message of Jesus Christ. An important aspect of pastoral care is that of building lasting relationships with all members and prospective members of the community, while offering spiritual guidance and comfort as needed. This is accomplished by visiting with the membership and by providing spiritual comfort and biblically sound counsel to the congregants, as well as to members of the community, on spiritual matters. The roles are often physically as well as emotionally draining to most pastors as caregivers. Since pastors are not immune to sickness or feebleness, White (1893) wrote that,

The disciples of Jesus needed to be educated as to how they should labor, and how they should rest. Today there is need that God's chosen workmen should listen to the command of Christ to go apart and rest awhile. Many valuable lives have been

sacrificed, that need not have been, through ignorance of this command. . . .

Though the harvest is great and the laborers are few, nothing is gained by sacrificing health and life. . . . There are many feeble, worn workmen who feel deeply distressed when they see how much there is to be done, and how little they can do. How they long for physical strength to accomplish more; but it is to this class that Jesus says, "Come ye yourselves apart into a desert place, and rest awhile." (RH, Nov 7, 1893. Par.6.)

### Jesus

Jesus, while on earth, functioned in these roles as One who is the Chief Shepherd of human souls. The Bible records how Jesus handled His weaknesses, hunger, thirst, fatigue, and so on, as expressions of His humanity. Jesus enjoyed the balance of life by taking care of Himself personally and allowing others to take care of His needs as well. Most pastors need to learn how to allow others to take care of them in their ministry delivery.

The Christian life is not made up of unceasing activity, or of continual meditation. Christians must work earnestly for the salvation of the lost, and they must also take time for contemplation, for prayer, and the study of the Word of God. It will not do to be always under the strain of the work and excitement, for in this way personal piety is neglected, and the powers of mind and body are injured. (White, 1893, par.5).

While together, Jesus Christ and the disciples practiced this form of rejuvenation as an example to present-day pastors. They had dispersed themselves into several quarters of the country for some time, but when they had made good their several appointments, by consent they gathered themselves together to compare notes and came to Jesus, the center of their unity, to give Him an account of what they had done pursuant to their commission. They told Him all things, both what they had done and what they had taught.

Jesus tenderly took care of His disciples after the tiring experience they had during the time Jesus sent them out to preach (Mark 6:31). He said unto them, perceiving them to be almost spent and out of breath, “Come ye yourselves apart into a desert place, and rest awhile.” The most active servants of Christ cannot always be on business, but have bodies that require some relaxation, some breathing time. Humans were not created with the capacity to keep working without resting. Also, we shall not be able to serve God without ceasing, day and night, until we get to heaven, where “they never rest from praising him” (Rev 4:8).

Some people are surprised that the Bible talks about self-care at all. A look at Philippians 2:4 shows that, "Each of you should look not only to your own interests, but also to the interests of others." This text shows that people are going to look out for their own interests. As much as this notion is true, the text also admonishes that we should also attend to the needs of others. The claim of the text reveals that our personal interests are as important as those of others. The text does not say that we should stop looking out for our own interests and pay attention only to the needs of others. It acknowledges that we will look to our own interests and it encourages us to also look to the interests of others. There must be a balance in the way we treat ourselves and others, too.

Another set of biblical texts that speaks to the concept of self-care are those that talk about Jesus' strategies for self-care. One of the things that Jesus is consistent in doing is taking care of Himself. The story about Jesus in the temple during Passover when He was 12 years old and His parents left without Him is one of those examples. He stayed back in the temple when His parents left for their home. Some people think that He should have told His parents why He needed to stay behind. But when His parents

returned, He said to them, "Didn't you know I needed to be in my Father's house?" (Luke 2:49). Here, Jesus, knowing His mission and purpose, earmarked healthy boundaries such as resting when necessary, visiting His friends when He needed to, and spending time alone with His Father. All these practices in the ministry of Jesus Christ prove to us how He applied Himself to appropriate self-care. If pastors know their mission and area of giftedness, they will be focused on their ministry delivery. This will help pastors to have healthy boundaries that will also help them to practice adequate self-care.

Jesus presented another example in Luke 5:15–16. "Yet the news about him spread all the more, so that crowds of people came to hear him and to be healed of their sicknesses. But Jesus often withdrew to lonely places and prayed." Many pastors today would see this as an opportunity to do more and be more famous. Jesus did not do more, rather, He left for another part of the town to go and pray and be alone. Jesus often withdrew to lonely places and prayed. He made it a habitual practice to talk to His Father. Sometimes, withdrawing from all the hustle and bustle of life into a solitary place can be a great way of practicing self-care for pastors too, as is shown from the experience of Jesus' practices.

One day, Jesus and His disciples were walking through a field. The disciples were hungry, so they ate some of the grain in the field. The Pharisees got upset about this because it violated some of their religious rules regarding Sabbath observance. Jesus reminded them of a time when King David was hungry and went into a holy place, where only the priests were allowed to go, and ate some of the sacred bread that was on the altar, which also was to be eaten by the priests alone. He took care of himself and his men, even when it meant

breaking some religious rules. From this experience, it may be understood that pastors need not be too hard on themselves when it comes to observing the expectations of the church regarding pastor's duties in the church, which may sometimes be detrimental to the pastor's personal health and happiness. Such expectations range from pastors traveling far distances for programs, many times on foot due to bad road situations. Also, pastors being the only qualified persons who the members want to conduct the marriage ceremonies of their children, conduct funerals, do baptisms, and lead out in church board meetings. All these expectations many times erode personal time for pastors to be alone and also with their family.

Jesus went off by Himself one day and the disciples were searching for Him. When they found Him, they asked where He had been. Jesus responded by saying, "Let us go somewhere else to the nearby villages so I can preach there also" (Mark 1:38). Jesus felt no need to explain why He went away to a lonely place by Himself. Sometimes, it is appropriate to do something else other than the normal routine of life's business. Sometimes, too, it may be appropriate to the same thing that is being done in ministry somewhere else. Jesus did this by changing the location of His ministry, which pastors can do as well.

Over and over again Jesus talks about giving us life, "I have come that they may have life, and have it abundantly" (John 10:10). Texts like this may lead us to conclude that God wants us to have a life that is not full of busyness, schedules, and burdens, but a life that is full of joy, hope, and peace. Paul describes it well in Romans 15:13: "May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit." John, in his own way, put it like this,

“Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers” (3 John 1:2).

Some of us, as pastors, have a problem with taking care of ourselves because it just does not seem right to us. This is often so because we have been taught to "deny" ourselves. On the one hand, it is clear that God wants us to have an abundant life, the kind of life that can come only when we pay attention to what we need, and we take appropriate steps to respond to those needs. On the other hand, God's purpose for us as living beings is to give of what we have to others. The concept of self-denial is focused on giving of what we have or who we are to others. We are not required to give what we do not have to people. If we must provide care to others, it must be what we have experienced and enjoyed ourselves.

Jesus practiced good self-care. When Jesus needed food or water, He asked for it. When Jesus needed emotional support from His friends, He did not hide it. When Jesus' heart was broken, He wept. Jesus was faithful to God, and part of that faithfulness was taking care of His real and legitimate human needs. No one will deny that Jesus' life included suffering and sacrifice, yet it did not include self-neglect or self-destruction. Jesus is a good role model for self-care and He invites us to withdraw.

#### Moses

Moses is another model of self-care to be studied. God Himself called Moses and worked with him each day in the context of the deliverance of the children of Israel. Moses, in the process of doing ministry among the newly freed slaves from Egypt, was wearing himself out. His father-in-law visited him and witnessed Moses' daily ordeal in the wilderness among the children of Israel. Moses was counseled to have the ministry

split among himself and noble men in the tribes of Israel. White (1893), commented on the process that “Jethro had marked that the care of all the people was upon Moses, and, therefore, he counseled him to look after the religious interest of the Hebrew host, while worthy men, free from covetousness, should be selected to look after the secular concerns of the people” (p. 19). Because Moses listened to his father-in-law, he was able to balance the relationship between himself and God, and also to maintain good health in the process.

Among the prophets, Moses has been described as a messenger of God, lawgiver, and leader of his community. Moses was the man chosen to present both knowledge of the one God and a divinely revealed system of law. Moses was found clearly in the role of Jesus’ forebear in a well-known tradition of the miraculous deliverance of the children of Israel from their land of captivity. Moses worked very hard at being the spokesman for God to His people. The advice of Jethro to Moses helped him maintain a balance in his ministry, as well as in his private life. Perhaps Moses would not have been able to do ministry for long if his father-in-law had not come to counsel him on how to practice self-care in ministry. The result of the counsel offered Moses 40 great years of service both to the Lord and to God’s people. When pastors do not practice self-care in their ministerial engagements, they not only wear themselves out, they also wear out those close to them. They wear out their family, friends, and even the church community in the process.

### Elijah

Elijah was a vibrant minister of God. He spoke for God and stood for God in very perilous times. Elijah predicted famine and it came to pass. Elijah did many miracles, with the help of God, which were things of wonder to the people of his time. Yet, at one



time, when Elijah felt the weight of the burden of the work on his hands, he went a day's journey into the wilderness, and came and sat down under a tree where he asked that he might die. "It is enough; now, O Lord, take away my life, for I am no better than my ancestors" (1 Kings 19:4, NRSV). According to Seagal (1935), "This statement shows that Elijah was depressed" (p. 41). Nicholi (1987), stated that "Depression affects more people in our culture than any other emotional disorder" (p.48). This statement is very true of our situation today. The greatest achievement of Elijah's life was his victory over the priests of Baal at Mt. Carmel. Having heard that the other prophets of YHWH were also persecuted, he requested that King Ahab gather the people of Israel, the 450 priests of Baal, and the 400 prophets of Ashtaroth on Mt. Carmel. Elijah felt that he had to flee from the assigned job in order to escape the anger and possibly the vengeance of Jezebel. As he sat under a tree, exhausted by his journey, he was miraculously provided with food and, on reaching Horeb, the mountain of God, he heard the voice of the Lord providing him with assurance that he was not alone. Before God appeared to Elijah, he was afraid for his life. He complained bitterly to God about his ministry. He just wanted to die. He told God that he was the only prophet of God remaining. God, however, intervened by telling Elijah how wrong he was in assuming he was the only remaining prophet of God. God told Elijah that there were 7000 in Israel reserved by God Himself, those who had not bowed to Baal or kissed him (1 Kings 19:18).

The proof that Elijah got depressed after running away from Jezebel is an indication to all who labor with God as His ministers that they need to be careful how they approach the work God has given to them. Many pastors are quick to conclude, like Elijah, that they are the only one who can do the job. Elijah was telling God that he was

the only living prophet of God who could withstand the wrongdoing of Jezebel and her prophets of Baal. It was astonishing to see the response of God to Elijah that there were 7000 prophets of God that had not bowed down to Baal. According to Barenboim (2005), “Depression often arises as a result of unmet expectations” (p. 16). Many times, these expectations are from the family, job, society, or even from oneself. Job burnout is typically another factor that Elijah faced. Job burnout is emotional exhaustion. One feels emotionally drained, used up, and dreading the prospect of going to work and facing another day. One simply has no energy to give to work. Emotional exhaustion can feel similar to depression, although some important differences exist (Louden & Francis, 2003, p.165). We can see these phenomena in Elijah’s experience, as showing up in present day pastors’ lives too. We might not be pursued by physical Jezebel, however, pastors have issues in their lives, ministries as well as at home that challenges them just like Jezebel challenged the life of Elijah.

### Experiencing the Sabbath Rest

Clergy have a responsibility to balance the care and nurturing of their congregations with their own self-care. To achieve this balance, clergy need an understanding of self-care. The biblical imperative for times of rest and recreation are clear. Both creation stories in Genesis introduce the concept of Sabbath. God’s expectation that the chosen people would keep a Sabbath day of rest is clearly stated and is one of the Ten Commandments. This time of rest provided a way for God’s people to remain faithful to their God as Creator and Liberator. Ultimately, Sabbath became the symbol of the fulfillment of God’s purpose for them and for all creation. An

understanding of the Old as well as New Testament teaching concerning Sabbath illuminates how Sabbath practice provides an ideal foundation for soul care.

We live in a world that is constantly moving from one project to another and one challenge to another. God never intended for us to live and minister without moments of rest in order to rejuvenate. The avenue God allowed for such rejuvenation is through the daily cycle of 24 hours with a 12-hour divide, 12 hours for daylight activities and 12 hours for nightly rest. Also, He created the Sabbath. Throughout Scripture, the importance of keeping the Sabbath day is emphasized. Practicing the Sabbath was not an option for Israel, it was mandated, punishable by death (Numbers 15:32-36). But why is keeping the Sabbath so important?

Sweet (1999) perceptively reveals that it's not so much that we keep the Sabbath; rather, the Sabbath keeps us. "It keeps us whole, keeps us sane, and keeps us spiritually alive" (p. 153). Sabbath rest is a two-way channel. For those who labor and are weary, Sabbath keeping is a reprieve from the constant strain. But the embodiment of Sabbath-keeping also creates a place for God to find a "resting place" among His people (2 Chronicles 6:41; Isaiah 66:1). Sabbath-keeping prepares a place for the presence of the life-giving God. Sabbath keeping is where we can reflect on what He has done, is doing, and will do in our lives. A spiritual discipline of regular rest from the constant drive to check items off a to-do list can be a powerful symbol of our trust in God's sufficiency. Sabbath rest allows the soul time and space to catch up to the body. Sweet (1999) further claims that, "Sabbath moments add beauty to the soul, goodness to the heart, wisdom to the mind, and truth to the world" (p. 163). Only by experiencing Sabbath rest can spiritual leaders hope to keep spiritually fresh while trying to minister effectively.

Unfortunately for people in ministry, it can be challenging to practice Sabbath. For example, corporate worship is a lot of work. While this should not create a dichotomy (i.e., all of life is worship, according to Paul in Romans 12:1, 2), we often need some way of pulling out of our place of work for Sabbath to really be experienced. For many of us who spend a lot of time talking about God, it may mean experiencing the worship that comes with silence and being still, or finding another place and time to worship with others when we're not responsible for any part of the service.

Belcher and Belcher (1991) describe this position as one that "holds that there is a direct connection between the Old Testament Sabbath command and *Christian* worship today" (p. 6). In other words, they want to assert also that, "The Sabbath command of the Old Testament is to be observed today in the New Testament period just as it was in the Old Testament times" (p. 7).

There are several proponents of this view, but few have had the influence on the study of the Sabbath to the degree that Samuele Bacchiocchi has. Speaking of Bacchiocchi, Carson (1982) writes that, "Without doubt, the work that has stirred up most interest in the subject, at least in the English speaking world, is that of Samuele Bacchiocchi" (p. 15). Bacchiocchi presents the relationship between the "Sabbath and the promised land" (p. 9). He argues for the "perpetual observance of the Sabbath command in the New Testament times on the basis of creation ordinance" (p. 9). The inclusion of the Sabbath commandment in the "Decalogue" (p. 10) is also argued by Bacchiocchi. Carson (1982) further states that Bacchiocchi wrote that the Sabbath is part of the "content of Christ's teaching" (p. 11) and the testimony of the "New Testament" (p. 12), as well as the "history of the early church" (p. 12).

In the same vein as Bacchiocchi, a more recent attempt to argue for the seventh-day Sabbath position has been made by MacCarty (2007) who summarizes his argument as follows:

- At creation God blessed and sanctified the seventh day for universal and permanent application for humankind.
- The Sabbath ordinance was assumed in the manna story prior to Sinai.
- God embedded the Sabbath in the heart of the Decalogue.
- Foreigners were included in the universal application and blessing of the Sabbath.
- It was the "custom" of Jesus and the apostles to observe the Sabbath in a manner that would be expected of those who believed in its universality and permanence.
- Jesus' ministry included the holistic Sabbath reform for which the prophets had appealed.

Referencing the Sabbath ordinance of creation, Hebrews affirms, "There remains, then, a Sabbath-rest for the people of God," and appeals for NT believers to "make every effort to enter that rest" as a holy people who believe and obey.

- John, in Revelation, describes God's people just prior to the Second Coming as those who "obey God's commandments [including the Decalogue] and remain faithful to Jesus."
- Paul's treatment of the old and new covenants was dominantly experiential, not historical, with the new covenant including both OT and NT believers.

- God made the new covenant with "the house of Israel," not with the Gentiles. In the NT era, "the house of Israel" is the church of God. Therefore, the Sabbath continues as His covenant sign between Himself and Israel.
- Daniel 7:25 prophesied that an ungodly power would "try to change the set times and the laws" of God, including the Sabbath.

Jesus has invited us, as working ministers, to take rest seriously. In our rest, we can freely worship and set others free to do the same. As spiritual leaders, we must help the church return to a Sabbath consciousness. The celebration of the goodness of God and of His creation needs no further justification. We are to be imitators of Him, therefore, we must demonstrate that Sabbath rest and leisure are a part of God's whole plan for His people.

There are two primary scriptural rationales for observing the Sabbath rest. First, in the Ten Commandments of Exodus 20, the instruction to observe the Sabbath is given with the rationale that God rested on the seventh day. In short, we are to rest because God rested. God blessed the Sabbath and, in so doing, blessed rest. The Hebrew *Shabbat* means "to cease." It does not mean "worship," much less to orchestrate worship services, lead programs, and attend church committee meetings. God's example is the only reason we need to rest, according to Exodus 20. Like God, in whose image we are created, we are to cease our work regularly to rest. God, the all-powerful Creator, celebrated the completion of His work by resting, and we are to imitate His example.

"By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done" (Genesis 2:2,

3, NIV). It is significant that God “finished his work” by creating rest, which is a far cry from the busy rush of activity that characterizes many ministers’ lives on the Sabbath day, the “day of rest.” It is further significant that this creation story includes the first use of the word *qadosh* in Scripture, the word translated as “holy.” The first “holy” thing in the world was not a thing or a place, but a time of the Sabbath. So the holiness of the Sabbath precedes any of the typical assignments of “holy” that we tend to make for places or objects. Inherently, Sabbath involves worship of God, for it is to be a holy day.

In Deuteronomy 5:15, we find a second rationale for the Sabbath. Here the justification comes from remembering that the Israelites were slaves in Egypt and that Yahweh delivered them. So, while the first appeal is on the basis of God’s rest, the second is on the basis of God’s action. One is based on His creation, the other His redemption. The practice of Sabbath by the whole community as a blending of physical and spiritual rest enacted a new way of being a community.

### **Theology of Self-Care in a Pastoral Context**

God is not just concerned with our “soul.” According to Paul (2012), God is concerned with every aspect of our being, which includes the following:

1. Physical: Proper Rest, Nutrition, Activity (Work, Exercise, and Recreation).
2. Psychological: Mental (Truthful), Emotional (Loving), Volitional (Obedient).
3. Relational: Family (spouse, children), Friends (including church), and Co-Workers.
4. Spiritual: Trusting and obeying God, knowing Christ, and making Him known.

The traditional concern of pastoral care is focused on the members, not on the pastor as a caregiver. While dealing with the frustration and anger of the community or

church members, pastors themselves experience some emotional feelings that tend to mitigate against their own well-being as a pastor. This is because most pastors, as caregivers, are trying to balance work and their own families on top of their pastoral caregiving responsibilities. Most pastors are so accustomed to giving and caring for others that they often do not even know how to care for themselves. Also, there are some situations where a person has experienced early wounds maybe from the family or from the society. In such cases, those wounds may complicate the task of ensuring self-care for themselves. It is assumed that since some pastors have early childhood experiences that may be traumatic that have not been resolved, appropriate self-care education to meet their needs would be of paramount importance so that they may get healing first and then help others.

Self-care is an essential facet of health care (physical, emotional, mental, economic, and financial, as well as spiritual) that seems to be lacking in many people's lives, including pastors. Congregations have many expectations for pastors and their families. Those expectations vary from denomination to denomination and from culture to culture. Some of them are reasonable; others are not. Pastors and their families face challenges because of the nature of pastoral work. Pastors are expected by their members to answer all in-coming phone calls personally, be present at all church meetings, lead out in all major functions of the church, and so on. Many pastors struggle in their marriages, as they find it very difficult to balance private life with ministry life, often overworking, not having enough economic means to meet the demands at home, spending little time with family and friends, as well as working without the certainty of job satisfaction.



## **Exploring the Theology of Self-Care**

The theology of self-care is focused on building a conceptual framework that empowers Christians to approach God with body, mind, and spirit. Oswald (1991), examines the theology of self-care. I strongly agree with some of his theological components as summarized below:

- God is omnipotent and omnipresent, pastors are not.
- God, in Christ, has done all that is necessary to redeem the world. Pastors do not need to save the world again.
- Mission and ministry belong to the whole body of Christ; a communal activity. Ministry does not belong solely to the pastors.
- Ministry should be a response to an experience of the grace of God. However, motives can become distorted and ministry can flow from guilt or the seeking of personal fulfillment.
- Pastors are created beings and, as with all humanity, have limitations and weaknesses.
- Human beings are responsible for the stewardship of God's world and themselves.
- God has given a model of self-care in observing the sacred rhythm of work and rest, the Sabbath. Jesus provides a model of doing ministry and taking care of Himself; a balance of work and rest.
- Ministers need to learn to be persons of compassion, but we must not to be carried away with every human need that comes along.
- The biblical view of human beings is that the body, soul, and mind are all interconnected parts of our whole being.

If God has created our bodies, minds, and souls, and thus they belong to Him, then we are responsible for taking care of them. Caring for His creation honors God and fulfills the duty of a steward: “Now what is sought in stewards is that one be found faithful” (1 Cor 4:2). Our mandate for self-care can be found in the Bible, where we’re told that our bodies are temples of the Holy Spirit and we must therefore honor God with them (1 Cor 6:19-20).

Caring for our physical selves begins with the basics: eating nutritious food, getting adequate sleep, and keeping physically active.

Self-care theology begins with the understanding that we belong to God. He created us in His image. We are not our own and we cannot survive without His support. With this at the back of our minds, we come to the realization that God loves us and has given us the best principles for living, if followed and obeyed. There are two theological implications for this. First, Jesus Christ said, in Matthew 22:34-40, that we are to love our neighbor as ourselves. Christ, being our Creator, knows that taking care of ourselves is important because of Christ’s love for us. Upon realizing the love of God for us, we need to love others as well.

Second, 2 Corinthians 4:7 speaks about how we are jars of clay through which the powerful grace of God flows. It is not about us. It is about God. Who we are and what we are is not about us, but about God. Pastors need to be reminded regularly of this concept. I can rest because God is the one saving the world, not me. Then there is the practical and human side. God did not create us as super humans. We have limits. We need rest and rejuvenation regularly. And so God reveals His care to humans, including pastors, as He

helps humans through their daily experiences of physical, emotional, and spiritual encounters.

Finally, when God created the heavens and the earth, He created all things with set boundaries. He made boundaries between days and nights, between darkness and light, between land and firmament or sky. There are differences between different species of animals. Some can swim, some can fly, and others are made to walk. In the same way, God set limitations for humans, including pastors, when we were created. Jesus, while teaching His disciples, once said, “There are 12 hours in the daylight, anyone who walks in the light will not stumble” (John 11:9). By this, Jesus Christ makes us understand that if all humans, including pastors, are to observe God’s working within observable limits, they have a Creator to emulate.

### **Conclusion**

We cannot give to others what we do not have ourselves. That includes mental and emotional energy, love, grace, and compassion. God's gift of the Sabbath in the Old Testament (Exodus 16:29) and His invitation to enter His Sabbath rest in Hebrews 4:9, 10 are His intention for us to be blessed by helping us to experience rejuvenation by feeding our souls and refreshing our relationships. It is a form of self-care, since it is all God's provision of what He knows we need. In the Gospels, we see the Lord Jesus practice self-care as He got up early to spend time with His Father. He spent time with His dear friends Martha, Mary, and Lazarus, too. Spending time with God rejuvenates us spiritually and spending time with family and friends refreshes our interpersonal relationships. Jesus practiced both in His ministry as a means to take care of Himself.

As it is, pastors have difficulty finding time to take care of themselves physically, as well as emotionally, and even spiritually. Pastors need to develop an awareness of the necessity of self-care. If pastors take care of themselves, they will be healthy and more focused on the job that God has called them to perform. While some pastors try to maintain a balance in their lives and ministry, church members' expectations of the pastors are inhibiting the process. The church administrators also impose many programs, and expect that they will be run by the pastors. This further inhibits the pastor's ability to maintain and practice self-care. Pastors need to be encouraged to keep practicing self-care because it is only when individuals are in good physical, mental, emotional, social, and spiritual condition that they can be said to be balanced and healthy.

## CHAPTER 3

### REVIEW OF RELATED LITERATURE

#### **Introduction**

In Seventh-day Adventist congregations, pastoral care is supervised and conducted by the pastor, with the help of the church board. The church board is composed of elders, women, men, youth representatives, leaders of ministry departments in the church, and ordained staff. The church pastor is responsible for proclaiming the gospel of Jesus Christ and teaching biblical revelation. The pastor is equally involved with serving in pastoral functions like visiting church members and persons who show interest in the church. An important aspect of a pastor's duties is that of building lasting relationships with members and prospective members of the community, while offering spiritual guidance and comfort as needed. Performing these tasks may have negative consequences on the personal health of the pastor, the health of pastor's family, and may have implications on his or her career. Doehring (2006) wrote:

The world is changing, so should the approach to issues. The approach used by the pre-modern people needs modification before it could be used by the modern people. Also, while attending to post-modern people, the approach is no longer to be modern but post-modern as it is being re-modified. The approach to be used in any pastoral care is determined by the acceptance of authority in Pastoral care. Whatever Pastoral care authority is being used, whether it is religious, cultural, or norms, the fundamental focus is to give meaning and value both to the care seeker as well as the care giver. (p. 56)

#### **Burnout Among Pastors**

The pastor is a human being who has recognized a call from God and has been set apart by the church. As a leader, the pastor has accepted the rules and regulations of his/her faith and the church. Although still subject to all the common limitations and

human frailties, the minister is expected by the members to live up to higher expectations in faithful living than members, since members look up to the pastors as role models. These expectations may include being available whenever the members need them for any reason, or being on time to every program in the church. Also, pastors are expected to lead out in any major function of the church, such as wedding ceremonies, funerals, house-warming, ground-breakings, and child dedications. The expectations sometimes go beyond church programs and premises and place a great burden on the family of the pastor. This is by reason of the high calling, acceptance of the church's ordination, and personal commitment to the message and ministry of the church. The resources of the God who calls and the church that has set the minister apart are to provide grace and strength to meet those expectations.

The act of listening to the members of the church is very important. When pastors listen to their members, they are not only expected to hear the words but also to understand the underlying meaning. Pastors must be able to understand what is being said to determine what the needs of the church members are and to respond adequately and appropriately. Many times, listening to people has been one of the many reasons that led some pastors to burn out because of the emotional drain as they sympathized instead of empathizing with the church member telling his or her story. Sympathy is experienced when the person sympathizing looks down on the person sympathized with pity wishing their situation may be better. Whereas, empathic experience develops as the empathizing person imagines himself or herself in the same situation with the troubled person, experiences some of the emotions felt by that person, and explores with the person the ways of changing the experience to a better one.

Pastors experience burnout in the process of creating a relationship with their members. Learning things about members through probing the depths of emotional relationships, such as divorce, becoming parents, losing a loved one, losing employment, going back to school, and so on, makes some pastors feel inadequate, as they do not know what an appropriate intervention to the members' situations might be.

The aspect that most excites me is when these interventions combine the strengths and weaknesses of the culture to integrate value in the life and ministry of a pastor and his family. In the process of identifying with the members of the congregation, much of the private life of the members is known by the pastor (Doehring, 2006, p. 101). Such knowledge has been reported by pastors as having a tremendous effect on them. They reported that they were affected by the knowledge of the members' private life so much that they carried out their daily duties with heavy burdens on their minds.

A combination of cultural and theological values helps people who are in need of pastoral care find meaning in their lives. An acceptable plan of care is another concept inherent in pastoral care. According to Doehring (2006, p. 131), the acceptable plan of care includes "attending to the church member's safety and building trust," "mourning losses," as well as "reconnecting with life." Doehring further states that, "Among other things, three things are essential to look for as the pastor among the members are the "experience of violence," "experience of loss," and "coping skills" (2006, p. 138).

I agree with the argument of Siroj (2006) that sometimes "sickness is the revelator of spirituality to many people" (p. 4). Siroj found meaning for spirituality when he learned from the interaction of culture and traditions that prevailed in his clients' history and their day-to-day activities. Siroj concluded that "spirituality is deeply rooted in the

human psyche” (p. 4). The understanding of interaction with culture and traditions, in Siroj’s view, is of paramount importance. Unfortunately, according to the experience of Siroj, many pastors do not have this understanding because “this concept is alien to many pastors today in their daily quest for the delivery of ministry” (Siroj, 2006, p. 8). For Siroj, many pastors feel that the tradition and culture of their members may not be important to the delivery of ministry to them. Some pastors believe that if they cannot find a concept in the Bible, it may not be used in the experience of ministry. For example, one pastor was prevented from participating during an ordination ceremony in his conference because he was not wearing a suit like the other pastors. He simply dressed in traditional attire, which was more comfortable for him because of the hot weather. The pastor involved felt humiliated, inadequate, and ostracized from the group of clergy. Ordinarily, wearing cultural attire to such an occasion as ordination should not be a problem or a policy issue. But the conference officers made it a policy issue from that day that pastors must dress in a suit at any function of the church. Issues like this erode the confidence pastors should have in the leadership of the church and may contribute to burnout among those pastors.

Siroj (2006) also referred to the notion that “answers to the question implied in human finitude cannot be derived from the analysis of existence, but from revelation itself” (p. 4). By this it is understood that, as we seek God in our experiences, God Himself will reveal Himself to us. Pastors are taught in the seminary to find God in their personal experiences. However, many pastors think that the revelation of God through the experiences of the Bible writers and the early pioneers is more than enough. Many



pastors believe there is no need to seek a new revelation for personal growth, especially when the old revelations are presented as inexhaustible.

Exploring different meanings derived from things that happen to members and pastors alike, such as sickness, separation, poverty, and so on, often brings the pastor to the point of burnout. Meaning from all these are better understood in the context of religion, as we relate our experiences to practice. Siroj (2006) suggests that, “Finding meaning is imperative since it creates a permanent change in the life of the patient, and forces a re-evaluation of any previously assumed understanding” (p. 28).

It is very helpful for me to know that pastors, as caregivers, are to help their members examine their life stages respectfully. Since the parishioners must be helped to go through their ordeals, it is equally imperative for the pastors, as caregivers, to go through the process with the parishioners in order to take meaning from the experiences of the members. I believe that more meaning will be derived by the members as pastors help them grapple with the reality of their life experiences and help them to accept their situations and prepare for their mortality. This is the stage that can be classified, as Siroj calls it, “transition.” The period of transition helps the members to learn how to cope with the situation at hand, and make a meaningful transition from “resistance or denial to acceptance” (Siroj, 2006, p. 35).

When one of the church leaders in Nigeria returned from America in the 1990s, he was elected president of the conference. Shortly after his election, about two-thirds of the pastoral staff in the conference who were young started to dress like him and even mimicked him as they preached from the pulpit. Those who could not emulate the president correctly found that they were emotionally disturbed, felt like failures, and

thought that they would not be accepted as successful ministers. The conference president was supposed to correct this impression among the pastors, but nothing was done. Before long, many of them experienced burnout and discouragement.

The quest to find personal identity has driven many young pastors to be who they are not originally and this affects their ministry as well as their personal lives. I usually tell these young pastors that God has given each of them, called into the ministry, a unique gift and personality. When God led the children of Israel out of Egypt, He used the rod of Moses to perform many miracles. Whereas, when it was Joshua's turn to lead the children of Israel to the Promised Land, God used the ark to divide the Jordan River, God used trumpets to demolish the walls of Jericho, and so on. Genuine Christian ministry will lead people to minister out of their own personality and calling identity. They will not try to mimic somebody else.

Providing spiritual care means care for the whole person. It involves the pastor going all the way with the church member in his or her journey. Holm (2009) calls it the "ministry of presence" (p. 9). It implies being there for the person, to listen to his or her narrative or life journey, to affirm his or her concepts and validate his or her suffering and coping skills. It also involves helping the member to derive meaning from his or her suffering, and then develop a solution to his or her problem.

It has been observed that many pastors become greatly impacted by some gruesome experiences their members pass through. Such pastors are carried away in their emotions with the member's stories and, eventually, the impact of the stories from their members affects the way they do ministry and also the way they relate at home. Pastors have been taught to keep confidential what members reveal to them. But there are times

when the pastors feel obligated to mention certain things about certain members to either their colleagues or other church members. This ethical dilemma about what to say, how much to say, and to whom it must be said, often causes considerable distress to some pastors. Since pastors feel that they must keep the confidentiality of their members, they fail to delegate to capable hands in ministry because they are afraid of being labeled as one who cannot keep secrets. Therefore, pastors do come to know certain information they may not be able to keep to themselves. But it is preferable for them to inform their counselee/s prior to engaging them in confidential dialogues that there is certain information that is termed reportable. Such information may include but is not limited to a case of rape, sexual molestation of a minor, domestic violence and the likes. It would build trust rather erode it if the pastor informs the parishioner or the counselee ahead of the discussion that such information is to be reported mandatorily. It now leaves the counselee or the parishioner with the option of whether to go ahead and share the information or not.

### Pastoral Self-Care

Pastors are taught to handle various kinds of arguments logically from the Bible during Bible study or when ministering in the church. However, many pastors do not have the understanding of how to handle day-to-day disappointments and failures in ministry. Many pastors feel inadequate when ministry challenges, personal well-being, and family the responsibilities are out of balance. This is why I disagree with Siroj (2006) when he writes, “When life seems senseless, people turn to religion” (p. 51). Siroj had many experiences of loss in his life and became depressed at a point. For him, religion played a significant role in helping him get healing from his depression. However, I

disagree with this statement because many people do not think about religion only when they are in crisis. They may follow intuition, cultural values, as well as professional counsel. Many people do not follow religion when in crisis. While many people allow religion to dictate for them during a crisis, other people do not think of religion when in need of healing because of the demands of the religion. Those people consider religion to be too restrictive, judgmental, and not scientific. Also, there are some people who are not religious even though they are spiritual. Siroj's statement, "People turn to religion when life seems senseless," is not convincing to my understanding of ministry. The issue here is that pastors need to realize that spirituality may not always be expressed within a religious framework. Therefore, we need to make a distinction between spirituality and religion. Spirituality refers to our inner belief system. It is a delicate 'spirit-to-spirit' relationship to oneself, others, and the God of one's understanding. Everyone is a spiritual being. Whereas, religion may include the externals of people's belief system: church traditions, prayers, rituals, etc. As it is revealed here, not everyone is religious. Schuster and Ashburn (1992) proposed a model that I agree with. I find model helpful because it describes a person in terms of three dimensions.

1. The physical or biological dimension, which relates to the world around us through our five senses.
  2. The psychosocial dimension, which relates to self and others and involves our emotions, moral sense, intellect, and will.
  3. The spiritual dimension, which has the capacity to relate to a higher being.
- These three dimensions are separate but related. A crisis or illness affecting our physical body will also affect the other dimensions as well.

If pastors do not understand these three dimensions well enough and how they relate to pastoral finitude, this will affect their performance and also reflect on their understanding of the ministry.

#### The Aspect of Imitation in Family Systems Theory as it Relates to Pastoral Self-Care

According to Culbertson (2000), the Family Systems Theory is used to “analyze the previous family traditions, to be able to determine why things are working the way they are in the present generation” (p. 23). The role the theory plays in the process and outcome of marriage counseling has been a subject of discussion for as long as counseling has been a profession. This is so because the ideas of personal well-being stem from the influences derived from family as the individual grows.

It was Kirkpatrick (2000) who illustrated this concept through a term he called, “ancestor’s evolved psychology.” According to him, “It is easy to follow the logic involved in concept of imitation as taught in attachment theory.” He observed that the child, though very young and tender, was following her mother’s example. The child was trying to do everything the mother did by just imitating the mother. Each time the mother laughed, the little girl stretched her mouth, too, in laughter. At one time the mother was trying to lick the remains of formula on her lips, and the child also started to display the lip-licking gesture. At another time, the mother was fatigued and dozing off. The baby, in turn, started to follow the mother’s head as it was moving sideways, front and back, until the baby herself fell asleep.

This finding shows that children have the ability to learn simple tasks and do simple tasks by watching their parents or caregivers taking care of them. The cognitive

development of children starts at a very early stage, so it is a great mistake to delay focusing on value assimilation in children until later in life. As much as children imitate their parents, siblings, and people around them, the implication here is that most of what the pastors bring to the table in ministry is a blend of imitations of other pastors especially their leaders in ministry.

#### Report of Research Studies by Different Authors

In a recent research study conducted among pastors in the U.S. by the Fuller Institute (1989-1992), and cited in a book by Wheeler (2012), it was found that:

Ninety percent (90%) of pastors work more than 50 hours a week. One out of three pastors state that being in the ministry is clearly hazardous for their families. One out of three pastors felt totally burned out within the first five years of ministry. Over 70% of pastors do not have anyone they would consider to be a friend, and hardly any pastors had any close friends. Ninety percent (90%) of pastors feel they were not adequately trained to cope with ministry coordination and the demands of the congregation. Seventy-five percent (75%) of pastors experience a significant crisis that they faced due to stress in the ministry. Francis A. Schaeffer Institute of Church Leadership Development, (1998) retested that data by various means starting in 1998 and also retested the results in an internet survey several times over the last eight years. It was found that it has slightly worsened. Most pastors now work up to and more than 60 hours a week. The divorce rate among pastors is rising and pastor's children rarely stay in the church or keep their faith. In both studies, over 40% of the pastors reported serious conflicts with their parishioners every month. (pp. 38-40)

The analysis above reveals why many pastors become physically tired, spiritually weary, even distant from God, and emotionally burned out. Thus, they cannot properly minister or connect with their flock on a spiritual or emotional level.

The results of the survey mentioned above show that pastors face more conflict, more anger, and more expectations than ever before. At the same time, they work long hours and have little pay, little reward, and produce their own dysfunctional families because of their absence. The statistics tell us that many pastors have not learned to balance family and ministry or adequately deal with the immense struggles of the job.

Thus, many are not able to lead their church where it needs to go because they have not been where they are seeking to lead others in growth or in spiritual formation. I totally empathize with them.

The other significant studies of pastors that yielded similar results were conducted by various authors at different times and places. Stone (2010) says that, “Clergy health is the issue at the beginning of the 21<sup>st</sup> century. If we in leadership can model healthy physical, emotional, and spiritual formation, Jesus wins, his church wins, his followers win, and we live abundantly in his joy” (p. 36). Reid (2006), writes that “19, 200 pastors annually are required to leave the ministry.” London and Wiseman (2003) wrote that, “90% of all pastors feel inadequately trained to meet the demands of the job” (p. 20). They further went on to affirm that, “33% of pastors confess ‘inappropriate’ sexual behavior with someone in their church” (p. 20).

London and Wiseman (2003) wrote that, “People involved in church ministry are just as likely to end up divorced as those to whom they minister” (p. 86). They also went further to assert that, “Regular church attendees come with expectations that their pastor will cover an average of 16 crucial tasks” (p. 62), most of which the pastor is not trained to handle. Those tasks include: praying and studying Scripture; ruling/leading the church; managing the church; caring for people in the church; giving account to God for the church; living exemplary lives; rightly using the authority God has given them; teaching the Bible correctly; preaching and praying for the sick; teaching sound doctrine and refuting false teachings; working hard; rightly using money and power; protecting the church from false teachers; disciplining unrepentant Christians; obeying the secular laws as the legal ruling body of a corporation; developing other leaders and teachers.

Wilson and Hoffman (2007) wrote that, 45% of pastors have said that they have fallen prey to depression or burnout such that they needed to step away from ministry roles for a leave of absence (p. 31). Blackmon (2008), a Southern California psychologist, has found pastors to be “the single most occupationally frustrated group in America” and that “roughly 30-40% of religious leaders eventually drop out of ministry,” (p. 87).

The Barna Group reported that, “Most pastors work long hours, are constantly on call, often sacrifice time with family to tend to congregational crises, carry long-term debt from the cost of seminary and receive below-average compensation in return for performing a difficult job.” “Trained in theology, they are expected to master leadership, politics, finance, management, and psychology and conflict resolution...church goers expect their pastor to juggle an average of 16 major tasks.” That’s a recipe for failure. Nobody can handle the wide range of responsibilities that people expect pastors to master. London and Wiseman (2003) state that, “48% of pastors say that being in ministry has been hazardous to their family” (p. 86). And that “56% of pastors’ wives say they have no close personal friends” (p. 118). “Pastors who work fewer than 50 hours a week are 35% more likely to be terminated” (p. 62). They also note that “80% of pastors say that they have insufficient time with their spouses” (p. 86). Furthermore “66% of pastors say that their families struggle with the pressure to be the perfect family in front of their churches” (p. 148). Also, “20% of pastors admit to viewing pornography at least once a month” (p. 238). Another “20% of pastors admit to extra-marital affairs while serving the ministry” (p. 238). While “61% of pastors say they have no close personal friends” (Barna Group, 2006).



Ken Walker, (2007) reported in the January 2007 issue of *Ministry Today*, that one-sixth of today's pastors feel under-appreciated. A Barna Group (2006) in a group study carried out in California, revealed that one in every five pastors admits that they are currently dealing with a very difficult family situation. Hoge and Wenger (2005) submit that, "75% of those pastors who had to leave their churches because of sexual misconduct indicated that they were lonely and isolated" (p. 131). Vitello (2010), said that, "Members of the clergy now suffer from obesity, hypertension and depression at rates higher than most Americans. In the last decade, their use of antidepressants has risen, while their life expectancy has fallen. Many would change jobs if they could." Noble and Noble (2009) emphasized that, "More than 19,000 congregations experience major conflict every year" (p. 171). It was Goetz who wrote that *Leadership's* survey of pastors proved that "94% felt pressure to have an ideal family" and "77% reported that their spouse felt pressure to be an ideal role model for a Christian family." No less than "63% said that congregational expectations created problems in their marriage" (pp. 38-44). Blackmon (2008), also asserts that half of all pastors feel unable to meet the demands of the job, (p. 40).

Here are some startling statistics on pastors. According to Krejcir (2007), after over 18 years of researching pastoral trends, it was found that pastors are in a "dangerous occupation." Pastoral ministry is perhaps the single most stressful and frustrating working profession, more so than medical doctors, lawyers, politicians, or any other professionals. In 2005 and 2006 respectively, 1,050 pastors were surveyed from two different pastors' conferences held in Orange County and Pasadena, California. Also, 416 pastors were surveyed in 2005, and 634 pastors in 2006. The results are illustrated in Table 1.

Surveyed pastors stated that an average of only 25% of their church's membership attended a Bible study or small group at least twice a month. The range was 11% up to a maximum of 40%. The median figure is 18% and a mode is 20%. This means that over 75% of the people who are at a "good" evangelical church" do not go to a Bible study or small group. Krejcir (2007) reported that the U.S. loses a pastor a day because they seek an immoral path instead of God's, seeking intimacy where they should not. A "Focus on the Family" statistic states that 70% of pastors do not have close personal friends and no one in whom to confide. It also said that about 35% of pastors personally deal with sexual sin. In addition, 25% of pastors are divorced. Pastors who tend to be very educated seem to have the tendency to sin without thinking anything is wrong.

One of the most remarkable features of the theories that I readily agree with is the theory of "multiple intelligences" (Kirkpatrick, 2005, p.279). Considering how it provides eight different potential pathways to learning is amazing. There is interconnectedness between all the eight potential pathways. If a teacher is having difficulty reaching a student in the more traditional linguistic or logical ways of instruction, the theory of multiple intelligences suggests several other ways in which the material might be presented to facilitate effective learning.

Over the last few years, attachment theory has emerged as one of the leading frameworks for the study of close relationships, personality processes, and emotional dynamics. The theory has gained in popularity largely because it addresses a wide range of issues of interest to psychologists, including the evolution and development of intimate relationships; the defensive regulation of thought, feeling, and action; the role of mental representations in interpersonal behavior; and the processes promoting mental health.

Tables 1 and 2 below are indications of how pastors, due to lack of proper attachment to those who are supposed to be good role model for them are facing burnout issue and disappointment in the ministry. The studies indicate that one hundred percent of the pastors have friends during their seminary studies. However, after the seminary period, many of them became disconnected from those friends and could not have other new friends. One hundred percent of the pastors surveyed said that there is no credible discipleship program to integrate them into the expectations of the ministry. Also, 60 – 80 percent would not be in the ministry in ten years after leaving the seminary. 70 percent of the people surveyed said that they do not study the Bible unless they want to prepare sermons. This is due largely to not having accountability partners or role models in ministry.

Table 1

*Statistics on Pastors by Krejcir (2007)*

Number of People Surveyed	Number of Respondents	% of Respondents to People Surveyed	Findings from the Responses of the Respondents
1050	1050	100%	Had associates or Seminary buddies that already left the ministry
1050	948	90%	Frequently got fatigued and emotionally burned out.
1050	935	89%	Have at one time or the other considered leaving the ministry.
1050	590	57%	Said that they would leave the ministry if they find a better job, including secular jobs.
1050	1050	100%	Said there was no discipleship program to help them in the ministry.
1050	808	77%	Said that they did not have good marriages.
1050	790	75%	Said that they are feeling unqualified or poorly trained for the work of a pastor.
1050	756	72%	Said that they studied the Bible only to prepare sermons.
1050	802	71%	Said that they were constantly burned out and also fought depression.
1050	399	38%	Said that they were divorced or currently in the divorce process.
1050	315	30%	Said that they are having on going affair or a one-time sexual encounter with a member of their church.
1050	270	26%	Said that they regularly had personal devotions and were adequately fed spiritually.
1050	241	23%	Said that they felt happy and content on a regular basis of who they are in Christ, in their church, and in their home

Table 2

*Study on Pastor Burnout by the Numbers, by Sherman (2012)*

1500	Leave the ministry each month
50%	Will end in divorce
80%	Feels not qualified or discouraged in their roles as pastors.
50%	Would leave the ministry if they found another job
80%	Seminary and Bible school graduates will leave the ministry within the first five years.
70%	Fights depression
40%	Said that they had extra-marital affair since the beginning of their ministry
70%	Said that they only study the Bible when they wanted to prepare a Sermon
60% - 80%	Will not be in the ministry by the end of 10 years of ministry.
90%	Had true calling but something happened along the line of ministry that caused them to derail.

It was Towers who stated how a healthy attachment should be between pastors and their laities. Tower illustrated the concept by telling a story about D. L. Moody's life of ministry:

D.L. Moody was a shoe salesman until God moved him into a full-time preaching ministry, often in the streets of Chicago. There came a point in his journey with God that he realized he needed more in his life than what he was experiencing. "At the close of the Sabbath evening services I remember two holy women who would say to me, 'We have been praying for you.' I said, 'Why don't you pray for the people?' They answered, 'You need power.' 'I need power?' I said to myself. Why, I thought I had power. I had a large Sabbath school and the largest congregation in Chicago. I was in a sense satisfied. But then came these two godly women who prayed for me, and their earnest talk about 'the anointing for special service' set me thinking. I asked them to come and talk with me, and we got down on our knees. They poured out their hearts, that I might receive the anointing of the Holy Ghost. And there came a great hunger into my soul. I knew not what it was. I began to cry as I never did before. The hunger increased. I really felt that I did not want to live any longer if I could not have this power for service. I kept on crying all the time that God would fill me with His Spirit. Well, one day, in the city of New York - Oh, what a day! I cannot describe it; I seldom refer to it; it is almost too sacred an experience to me. Paul had an experience that he never spoke for fourteen years. I can only say, God revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand. I went to preaching again. The sermons were no different; I did not present any new truths, and yet hundreds were converted. I would not be placed back where I was before that blessed experience if you would gave me all Glasgow." (pp. 224, 225)

If all members would pray for their pastors, a healthy relational attachment to the pastor by the members would be experienced and a more successful pastor would continue to be in the ministry. Attachment theory provides not only a framework for understanding emotional reactions in infants, but also a framework for understanding love, loneliness, and grief in adults. Attachment styles in adults are thought to stem directly from the working models or mental models of one's self and others that were developed during infancy and childhood. The four-fold attachment styles or theory have been summarized in terms of adult romantic relationships by Kirkpatrick (2005) as follows.

**Secure adults** find it relatively easy to get close to others and are comfortable depending on others and having others depend on them. Secure adults don't often worry about being abandoned or about someone getting too close to them. **Avoidant adults** are somewhat uncomfortable being close to others; they find it difficult to trust others completely, difficult to allow themselves to depend on others. Avoidant adults are nervous when anyone gets too close, and often, love

partners want them to be more intimate than they feel comfortable being. **Anxious/ambivalent adults** find that others are reluctant to get as close as they would like. (p. 35)

The fundamental assumption in attachment research in humans is that a sensitive response by the parent to the child's needs results in a child who demonstrates secure attachment, while lack of such sensitivity results in insecure attachment. Theorists have postulated several varieties of attachment. Kirkpatrick (2005) described four theories which are: "avoidant, secure, resistant, and disorganized" p. 35. These theories of secure, avoidant, disorganized, and resistant attachment were developed as a way of classifying the child's behavior.

According to Kirkpatrick (2005), "Secure children either seek proximity or contact or else greet the parent at a distance with a smile or wave. Avoidant children avoid the parent. Resistant/ambivalent people either passively or actively show hostility toward the parent. Disorganized/disoriented people lack observable goals. Avoidant explores readily, displays little, and responds minimally" (p. 35). Kirkpatrick further speculates that these results infer that "God and religion may function in a compensatory role for people with a history of avoidant attachment; that is, God may serve as a substitute attachment figure" (p. 69).

Given the connections between attachment style and coping strategies for pastors, it is conceivable that insecurely attached individuals would have greater difficulty forming new attachments or re-establishing old attachments than securely attached individuals. Also, regarding the emotional experience of loneliness, Kirkpatrick concludes that, "Individuals would either deal with their loneliness like securely attached persons or avoid dealing with their loneliness like insecurely attached persons" (p. 69). The avoidance inclination would likely prevent the individual undertaking activities from

forming attachments necessary to solve their problems of loneliness. In this way, the burden of loneliness can become emotionally overwhelming and hinder one's motivation to effectively engage in social interactions.

From this brief outline of attachment theory, several concepts are useful in their application to loneliness as it affects pastors in the ministry. The first is the idea of the attachment figure or caregiver. There seems to be some inherent drive to maintain "contact with a person who can provide security and care" (Kirkpatrick, 2005, p. 124). Second is the idea of working models, or the underlying "expectations individuals have about their own capacities and other people's responsiveness in social situations" (Kirkpatrick, 2005, p. 118). Most pastors are found to not be attached to any leader as a role model. Other pastors form an attachment to some of the church leaders of their choice, making such leaders their role models. When this happens, such younger pastors may be labeled as having ulterior motives, of seeking a position in the office, or of wanting to be transferred to prospering or prosperous churches.

#### Sabbath Rest for Pastors

Peterson (2012) says that, "If we do not regularly quit work for one day a week, we take ourselves far too seriously. The moral sweat pouring off our brows blinds our eyes to the action of God in and around us" (p. 173). In the two passages where the Sabbath commandment appears in the Bible, the commands are identical, but the supporting reasons differ. Exodus says we are to keep the Sabbath because God kept it (Exodus 20:8-11). God did His work in six days and then rested. If God sets apart one day to rest, we should do the same. The precedent to quit doing and simply be is divine. Sabbath-keeping is commanded so that we may realize that doing results from being.



The reason given in Deuteronomy for remembering the Sabbath is that the Israelites' ancestors were slaves in Egypt for four hundred years (Deut. 5:15). They never took a day off. They were always considered slaves in Egypt and they labored to make bricks and build pyramids. The moment we begin to see other people in terms of what they can do rather than who they are, humanity is demeaned and community is violated. Our lives are so interconnected that we inevitably involve others in our work, whether we intend it or not. Also, the experience of Sabbath-keeping is kindness to others because when we rest by keeping the Sabbath, others are affected too. Sabbath-keeping is commanded to preserve the image of God in human lives so that people will see others as they are expected to be not by other humans, but by God.

Many pastors are really concerned today as to who should claim their loyalty, the church or God; the church leaders or the Word of God. Many still grapple with the idea that whatever is being said by a leader in the church is inspired by God and must be complied with. This stance is causing a lot of confusion in the minds of pastors today and, because many are confused as to whom they should give their loyalty, they fall into the same pit as those they chose to follow. Trull and Carter (2004, p. 24) made efforts to help their readers understand that what is primary to clerical function is the adequate understanding of the clergy's call to the ministry. If a minister knows who has called him or her into the ministry, the minister would definitely know to whom to show allegiance. It is unfortunate to note that many pastors, in spite of their belief that God called them into the ministry, fail in their allegiance to God due to confusion about the ministerial role today.

It is imperative for all pastors to be aware of the possibility of certain confusions and guard against them. The best way to guard against such confusion is to be aware of who has called the minister into the office and to be awake to what the minister is going to become in ministry. Knowing both “historical as well as theological concepts means that a Christian minister is a professional” (Trull & Carter, 2004, p. 40). Pastors’ functions cannot be understood only as secular, but also spiritual. However, it is the concept of this professionalism that should help the pastor be a model both in character and in practice for all to emulate. If a pastor is adequately shaped in character and practice, he or she will be able to limit the crises besetting the people with the same calling. Many crises that pastors face today come as a result of not being able to specifically identify their role as one who is called by God.

A key expectation which is also part of the roles of the pastors is that they work long hours especially on Sabbath days. Recent studies have revealed that the vast majority of pastors and church leaders do not take a regular day off each week for Sabbath rest. This is not only unhealthy, but ungodly (cf. Gen 2:2-3; Exod 20:8-11; Deut 5:12-15; Luke 4:16; Heb 4:9-10). Far from a legalistic, lifeless, religious ritual, Sabbath-keeping is a precious gift from God, rooted in His essential character and divine nature, designed to remind us that God alone is our Provider and Protector. Williams (2007, Kindle Edition) wrote, “Our God loves us so much that he has made a way to free us from our deepest fears and insecurities. He wants to deliver us from our self-defeating addiction to self-sufficiency” (p. 25).

In our culture today, being busy is a symbol of usefulness and exhaustion the proof of efficiency. In the midst of such a culture, the pastors who are called by God, led

by God, and guided by God must once again hear the call to "Sabbath Rest." Our model for ministry, Jesus Christ, frequently found Sabbath rest necessary. Indeed, it is clear that this is how Jesus kept perspective in His ministry. There is nothing that will put an end to effective pastoral leadership more quickly than a loss of perspective. Perspective is gained, maintained, and sharpened in the reflective process known as Sabbath rest.

The pastors working in the Seventh-day Adventist Church in Nigeria are gradually losing their perspective on Sabbath-keeping. This is not intentional with them; it happens because of their professional obligations. The average pastor has at least eight churches and there are some pastors with as many as 13 churches under them. Some of these churches range from 50 to sometimes 1500 in membership. In addition to the requirement of pastoral leadership in these churches, some of these pastors are also saddled with the burden of church planting in some un-entered areas within their jurisdictions. Pastors do not want to fail God and the church by being seen as lazy, uncooperative, and non-loving of the members. So pastors keep on working many hours, including Sabbaths. Some pastors work as many as 12-14 hours, even on Sabbath days, in Nigeria. Many of those pastors have members that could be of help to them in their ministry, but members have been taught that there are certain functions that only the pastors can do. With this in mind, pastors continue to work and have little or no time for rest, including Sabbath rest.

#### The Minister's Personal Life

"Prudence, justice, temperance, and courage" are seen by Trull and Carter (2004, p. 49) as a four-sided fortress which, if one side is broken, all other sides are affected.

The

diligent combination of these four attributes produces virtue and integrity in the life of a minister. Trull and Carter wrote that, “A responsible shepherd of God strives to be a person of religious integrity, a person of faith and spiritual wisdom” (p. 50). All the methods involved in making good moral decisions, “character, conduct, and moral vision” (p. 60), are ingredients necessary for growth of an effective minister, according to Trull and Carter. By this, it is evident that they intended to let their readers know that the minister’s moral choices are not part of the genetic makeup or an inherited tendency that must be passed from one generation to another. A minister’s moral choices are a result of a lifelong process of character formation as the minister grows and develops in the ministry.

Trull and Carter approached the pastor’s personal life from the perspective of integrity. The hallmark of integrity is such that breeds self-esteem through a trusting relationship. Of course, before a minister takes up his or her role as a minister, he or she was first a person. Pastors are subjected to many pressures that put their calling under scrutiny. Such pressures appear in the form of money, sex, power or fame, battle with self-esteem, etc. Whatever pressure a minister might be facing, he or she is expected to have a lifestyle which is consistent with the message he or she preaches. This is what mirrors a pastor’s level of spirituality.

Church members are naturally selfish, just as all humans are naturally selfish. They want to have their pastor to themselves. They will call at odd times and make the pastor go on assignments that elders, deacons, or other church officers could accomplish. I want to believe that what Trull and Carter are saying in their book is that there ought to be healthy boundaries clearly set between the pastor and the members. There should be

boundaries between home and office also. Many pastors in Nigerian Seventh-day Adventist churches have their church offices right in their homes. This is a common practice for those pastors who live on church properties built on the church premises, as well as those who live in rented properties. At least 90% of Seventh-day Adventist church pastors have a church office in their homes in Nigeria. Operating in such proximity, a healthy boundary is less likely between the pastor and the church.

Bennett, Button, and Davids (2008) are among those who argue that personal character is crucial to any person's public leadership: The intimate connection between private and public character is understood as a form of integrity. The leader must be whole; he or she cannot have an honest public character and a deceitful private character. Bennett, Button, and Davids (2008) acknowledge that, "We are all imperfect to some extent and that qualities other than personal moral character also matter in our assessment of leaders." Still, he considers personal moral character to be a part of a seamless dress that cannot be separated from public responsibility.

The biblical example of ministers that we have does not correspond with Trull and Carter's view. Of course, there were people in the Bible who were ministers, but whose family or families were not referenced as a model for the church. Paul gave the counsel that anyone overseeing the church should be the husband of one wife, and be able to control his family. Nothing is known about his family, other than that he was single. Was Paul a divorcee, or a widower, or, at that point in time, celibate? The Bible is completely silent about Paul's home situation. Nothing was mentioned about Peter's family in the Bible other than that Jesus healed Peter's mother-in-law from fever. Nobody knows anything about the family of Philip, James, John, and many more who were even

direct disciples of Jesus. It is just an assumption that they all had good homes. As much as this could be true, it is not safe to generalize, as Trull and Carter (2004) further wrote that, “Part of the challenge for ministers and their spouses is that their marriages are considered a model for church families” (p. 71).

All families mentioned in the Bible have some kind of major flaw that disqualified them from being a model for the church. Nevertheless, in relation to the pastor’s family life, it is imperative to note that what Trull and Carter are advocating is the awareness that pastors do not have an excuse to neglect their families thinking they are doing God a favor by so doing. Admittedly, a pastor’s home is an example to the members in the church. Any pastor that is failing in the home needs to re-examine all spheres of his or her life. This is not to suggest that pastors are immune to marital problems, but in case there are any problems, members or fellow pastors should not rush to castigate a pastor for having problems.

This is one of the reasons why many pastors do not speak about their domestic problems or seek help when in crisis. It is better to let pastors know that they will have problems like all other members. Doctors get sick. Mechanics’ vehicles develop problems. Teachers’ children drop out of school. It is inevitable for pastors to have family issues, but it is also wise to get the issue resolved. Of course, when a doctor gets sick, he or she will go to another doctor for diagnosis and then treatment. The same should apply to pastors in their ministry. This will restore self-esteem in the pastor and will project the church as healthy to the community.

According to Trull and Carter (2004), “Assertion in ministry interplays with relationship” (p. 84). If the pastor is loved or not loved determines, to a large extent, how

successful he or she will be with the members. The minister's congregation shows friendship when the pastor meets them on their own level. Congregations love pastors that can understand them, visit with them, and respect them. They also love pastors who appear professional at all times and who have adequate knowledge of their professional responsibilities. Members love pastors who dress simply and neatly and who care about their personal appearance. Members love pastors who show genuine interest in their family, work, and life. Members love pastors who are not stereotypes, with diverse interests, and creativity.

When pastors meet these expectations, they have successfully combined skills with personality to win the hearts of the members. The emphasis on the skill comes when the pastor mounts the pulpit to preach and he or she preaches with such authority that only heaven can give. Pastors need to know how to effectively use their powers and authority in the pulpit. The use and abuse of authority and power are what makes it an ethical concern in the minister's ministry. As Trull and Carter (2004) rightly point out, "A minister has power as a person, a professional, and a pastor. That power can be used wisely or unwisely, destructively or constructively" (p. 96). When the minister uses the pastoral authority constructively and wisely, everybody benefits. The pastor must make a conscious moral choice at all times to use the authority constructively and wisely. When a minister chooses to use the power and authority at his or her disposal wisely, the members of the congregation will note it and respect the pastor for the choice made.

In 2013, two professors from Andrews University, Berrien Springs, Michigan, Dr. David Sedlacek and Dr. Duane McBride, embarked on a quantitative study of pastors, their spouses, and also their adult children. The study focused on the perceptions of the

pastor and pastor's family, on seminary training, and the need for and possible interest in continuing education for pastors. It also focused on stressors on pastoral families, their concern in ministry with those stressors being present, and how the pastoral families have been coping with those stressors. The outcome of their study of 389 pastors and 313 pastors' spouses reveals that the greatest stressor for any pastoral family is finance, as revealed in Table 3. The table shows the percentage of pastoral respondents and spousal respondents who endorsed the survey items.



Table 3  
*Seminary Training, Role Demands, Family Stressors*

Question	Pastor	Spouse
1. It is difficult to make it through each month without worrying whether or not our financial resources will be adequate for our needs.	72	73.3
2. Our family is expected never to need outside professional intervention like therapy or counseling.	31.7	38.5
3. Our congregation's expectations for our children are unrealistically high.	30.0	34.4
4. Most of our social activities are out of a sense of obligation rather than choice.	53.3	61.2
5. Our family has a public lifestyle that is different from our private lifestyle.	27.3	31.6
6. Our congregation expects the needs of our family to be secondary to their needs.	44.1	49.5
7. My spouse's expectations for how our family should function are too high.	32.4	29.0
8. Our family's financial situation requires more than the salary received from the church.	67.5	70.1
9. My spouse is expected to participate in most every church event even though our members are not always expected to participate.	45.9	67.6
10. Our family is expected by our congregation to be a "model family."	42.7	55.9
11. My expectations for how our family functions are too high.	39.6	41.3
12. My compensation package does not provide adequate periods of paid vacation.	36.6	33.2
13. We do not have a network of other clergy families with whom we can really be open.	56.5	59.6

Table 3 Continued

14. I feel we are caught in a tug-of-war between “church” and “family.”	45.2	50.4
15. Our family does not have enough privacy.	33.5	36.2
16. It is difficult to maintain relationships that were made in former pastorates.	36.8	43.1
17. I am concerned about the level of retirement benefits we will have in the later years.	73.4	75.2
18. Our family’s inability to save money on a regular basis is a worry for me.	70.7	75.0
19. Our family does not have affordable and comprehensive medical coverage.	31.5	30.2
20. Our congregation feels our marriage should be a role model for them to look to in shaping their own marital relationships.	27.8	32.0
21. Our congregation does not accept our family’s expressions of frustration and dissatisfaction.	30.0	34.3
22. It is difficult for us to provide the same standard of living for our children as most of their peers have.	34.3	37.4
23. Clergy salaries in our organization simply do not provide a strong enough financial base for our family.	65.3	61.8
24. Our family resents having congregational input on how our house is decorated and/or maintained.	12.4	10.1
25. Congregation members believe that they have a right to know what goes on in our family.	22.6	26.3
26. Our family resents congregational influences on our decision-making.	22.1	22.8
27. We find it difficult to establish times for our marital relationship without having interruptions related to the needs of our children.	36.0	40.1
28. It is difficult to balance church and family considerations in making decisions about changing pastorates.	49.7	44.1

Table3. Continued

29. Our congregation disrupts days off and vacations for reasons other than emergencies.	50.5	52.8
30. Selflessness is an important aspect of ministering effectively to a congregation.	41.7	47.8
31. The leadership of my denomination does not respond in a positive manner to evidence of human failings or family problems in clergy families.	39.9	39.3
32. Planning times away from our congregation for vacations is problematic if congregational needs arise.	39.9	54.9
33. Our family does not feel close to our denomination's leadership.	38.0	37.7
34. There are not enough hours in the week to handle all our responsibilities and still have enough leisure time together as a family.	67.4	68.4
35. Our children have difficulty adjusting to new people and new situations when we move.	35.3	34.4
36. I have very few people I can confide in about the really important matters in my life.	64.7	71.0
37. When our family changes pastorates, we find it difficult to make new friends.	37.7	41.9
38. Our family is upset when faced with the possibility of moving.	58.9	54.3
39. The lack of equity acquired in owning a house is a concern for our family.	60.4	57.0
40. The moves our family has made have created financial concerns for us.	63.6	56.4
41. Moves are difficult to cope with because they are the result of decisions external to our family.	51.2	51.6
42. The free time most families have during the week are times when congregational demands interfere with our family's time together.	55.6	58.5

Table 3. Continued

43. We have moved because at times we did not feel a sense of belonging to the community.	23.7	19.0
44. Our family is living in a “fish bowl”.	39.3	50.3
45. Our family does not get to spend enough time with our relatives.	64.2	63.9
46. There are not enough relationships in our lives where we feel we can be ourselves.	53.5	56.9
47. Our family stays so busy that it is hard to find time for friends to visit with us.	58.3	58.9
48. We find it difficult to establish times for our marital relationship without having interruptions related to the needs of our congregation.	50.6	56.5
49. It is difficult to maintain friendships with congregation members because of the complications of being both friend and minister.	62.0	71.4
50. There are too few relationships in my life that make me feel “emotionally connected” with others.	57.2	65.8
51. Any unexpected financial demand plays havoc with our family’s financial situation.	70.0	74.7
52. I am concerned about how well we will manage financially to provide college educations for our children.	52.6	51.6

As this research was carried out in America, it is not directly generalizable to the Nigerian pastor’s situation. However, anecdotal evidence suggests that there are many similarities between the two contexts. The data in Table 3 indicates that pastoral families feel strained when it comes to financial stability and sustainability. Responses to questions 1, 8, 17, 18, 23, 40 and 51 are indicative of the stress Seventh-day Adventists pastoral families in North America feel due to insufficient money to meet the financial

demands of ministry both at home and in the church. The next significant issue is trust. Pastoral families feel stressed because they have no one they can trust enough to keep their confidences when they speak frankly about their personal problems.

Many dedicated ministers may never be deemed successful in their ministry if they are evaluated by conventional measures of success. Success in ministry is not about a large congregation, having the biggest car, or living in the latest and most beautiful residence. It is about being faithful to God in the discharge of the pastor's duties. Ministers all over the world want to succeed in the ministry, which is not a bad thing, but they need to be reminded that it is more of a blessed requirement to be faithful first. Jesus said, "Seek ye first the kingdom of God and His righteousness, then every other thing shall be added unto thee."

The words of Robert Raines, as cited by Trull and Carter (2004, p. 114), is the right way of looking at success as a "moving target." This is a working reality that all ministers should be equipped and armed with. The only success a minister can measure himself or herself with is that of faithfulness to Christ, who called them into the ministry. No other measure of success counts. This is why I agree with Trull and Carter (2004) when they write, "The standard measure is Christ Jesus, and success is determined by obedience to Him and progress toward Christ likeness" (p. 116). This involves ethical consciousness towards faithfulness to the One who called the minister to service with effectiveness and integrity.

### Exploring the Conceptual Types of Self-Care

Self-care means looking after yourself in a healthy way. Self-care also means staying active by doing things that are important to you. It involves looking at what you

can do and there are many things that pastors must do that they do not necessarily want to do. Living a healthy lifestyle is an important part of self-care for everyone.

### **Intrapersonal Self-Care**

This is a concept of self-care that looks towards an individual's care internally. It is the type of self-care that occurs within the person. According to Merriam Webster Dictionary, it is "occurring within the individual mind or self." White (1893), stated this in a more profound way when she wrote that,

All who are under the training of God need the quiet hour for communion with their own hearts, with nature, and with God. In them is to be revealed a life that is not in harmony with the world, its customs, or its practices; and they need to have a personal experience in obtaining the knowledge of the will of God. We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, "Be still, and know that I am God." This is the effectual preparation for all labor for God. Amidst the hurrying throng, and the strain of life's intense activities, he who is thus refreshed, will be surrounded with an atmosphere of light and peace. He will receive a new endowment of both physical and mental strength. His life will breathe out a fragrance, and will reveal a divine power that will reach men's hearts. (p. 58)

1. **Emotional self-care** is identifying, accepting, and expressing a range of feelings, which is vital to human health, according to Williams-Nickelson (2012). She suggests finding outlets for your feelings. This could be anything from drawing and sewing to landscaping or playing music. Relaxation techniques also help.

2. Safety and security self-care involves being proactive about ensuring personal safety, understanding your finances, and having health insurance. As Williams-Nickelson (2012) writes, "Many people wait until they experience a threat or breach of safety to evaluate and ensure their safety," (p.44). Many people do not learn about finances until they are faced with divorce or death. All people, including pastors, should always

remember that, regardless of how busy they are or what their weight or shape may be, they need to be intentional about how to experience being safe, good, happy, and fulfilled.

3. According to Tartakovsky (2011) “Intellectual self-care involves critical thinking, an interest in ideas and creativity.” This type of self-care may be approached in many ways. For instance, a person might focus on career development or engage in favorite creative pursuits that allows for creativity and novelty.

4. Physical self-care basically involves getting active, eating well, and taking care of one’s physical health. It is moving the body by participating in physical activities that the person enjoys. It is paying attention to the body’s hunger and fullness cues. It is going to the doctor for a checkup or when a person might be sick.

Many pastors in Nigeria are found wanting, mostly in all areas of self-care mentioned above. Recently, four very dynamic and resourceful pastors died in Nigeria as a result of not paying adequate attention to these aspects of self-care. They arrived at the hospital too late to be helped when they took ill. If they had been going for regular medical check-ups with their doctors, it was said that they might still be living today.

### **Interpersonal Self-Care**

1. **Social self-care** means nurturing relationships with people outside of your immediate family. For humans, friendships are actually critical to our quality of life. Research published by Creagan (2011) shows that friendships become especially important over time because, as we age, we face difficult challenges like sickness, divorce, and the death of loved ones.

2. **Relational self-care** is strengthening relationships with significant others, children, parents, and other family members. Daily interaction also greatly affects people's health positively, according to the self-help guide by the US Department of Health and Human Services on substance abuse and mental health administration in 2010.

3. **Spiritual self-care** is an ongoing search for meaning and understanding in life and what may extend beyond. It is exploring and expressing our beliefs and values. Spirituality is not necessarily synonymous with religion, but it can be for some people. Paul (2006) stated that "spirituality means many different and subjective things to many people."

God inspired the writers of the Bible to write about His principles. God loves us and His principles were intended for our good. They were intended as a guide to help us make decisions and to know His will for our lives. Psalm 119 provides an understanding of the benefits of following the guidelines set out for us by God. The writer says, in verse 93, that his joy and health were restored because he followed God's principles. Verse two tells us that when we obey God's principles, we are happy. God reveals His principles, which are in the form of spiritual exercises in the Bible, according to the apostle Paul. A regular exercise program that includes cardiovascular activity, resistance training, and flexibility exercises will help us to be fit. When we eat a variety of foods in moderation and accompany that with physical activity, we are better able to control our weight. When we incorporate God's principles into our life, we can become more spiritually healthy, and this improved spiritual health can impact our physical and emotional health positively.



Spend your time and energy in training yourself for spiritual fitness. Physical exercise has some value, but spiritual exercise is much more important for it promises a reward in both this life and the next. This is true and everyone should accept it. (1 Tim 4:7-9, NLT)

Spiritual exercise might be defined as any intentional behavior that helps one become more like God, draw closer to Him, know Him better, and that is consistent with the principles or commandments of God. In most translations of the Bible, the word “godliness” is used in most versions of 1 Tim 4:8 instead of “spiritual exercise.”

### Summary and Implications of Literature Findings

One of the many issues that pastors face with regard to delegating responsibilities to both members of staff and the members of the church is the temptation to do it all themselves. Some of the pastors may reason that if they do the job themselves, then they do not need to worry about whether or not it will be done.

Other pastors who actually delegate responsibilities may face criticism from their church members, as well as their colleagues. Whenever the members want some things done, like baptism of their children, weddings, ground breakings, house warming, and even funerals, they want their pastor, whom they trust, to officiate. And since the choice of time is largely dependent on the person or family, the pastor is expected to accommodate his schedule to the plans of the members. Many pastors do not delegate; instead they “dump.” This means that they give responsibilities to staff or members without proper guidance, with little regard to whether the staff or members have the gifts, talents, or training to accomplish the tasks.

Pastors cannot do all the work that is necessary for a church to function properly, therefore, they must delegate responsibilities and tasks to staff or members of the church in ways that will enrich the members and the congregation. For the church whose pastor delegates responsibilities, there are obvious benefits. The ministry of the church increases, the pastor is helped in many ways, such as when the laity help in conducting worship, conducting evangelistic outreach, teaching Bible studies, and standing in for the pastor when the pastor may not be available. Also, the pastor can spend time in prayer and study and, when members are used, lay leadership is developed. The good news is that we can learn to become effective in administration. One of the many ways to be effective as a pastor is to learn to delegate. Drucker (2002) explains that “Effective executives ... differ as widely as physicians, high-school teachers, or violinists. ... What all these executives have in common are the practices that make effective whatever they have and whatever they are” (p. 22). He says the word “practice” indicates that these successful habits can be learned if repeated over and over, just as a violinist repeats her scales (p. 23).

Many of the practices Drucker identifies as leading to success at work translate well to a church setting. He says that effective managers:

Know where their time goes (p. 32)

Focus on desired outcomes (p. 24)

Build on strengths of others and themselves (p. 24)

Concentrate their efforts where they'll have the most benefit (p. 24)

Are careful, decisive decision makers (p. 24)

We could say the same about effective pastors. Practicing these habits can enhance our

effectiveness in the pulpit, in staff meetings, even in interactions with our church boards.

Many pastors struggle with stress and the lack of ministerial fulfillment. Moody said, “It’s better to get ten men to do the work than one man to do the work of ten men,” (p. 228). His sage advice is filled with scriptural wisdom. Rush (2003) makes this point: “A person may be in a leadership position, but if he isn’t willing to delegate, he isn’t a leader at all he is a hired hand” (p.126).

Our Savior Jesus Christ was also willing to delegate. The first 18 verses of Luke 10 record the sending out of 70 people to go and preach. After the Lord gave those He chose detailed instructions; He sent them out to preach. Eventually, these were the same messengers who would “turn the world upside down” (Acts 17:6). Jesus Christ did something that pastors in ministry often forget to do in today’s world. Jesus knew that disciples are made through delegation. God Himself delegated the keeping of the garden to Adam and Eve after He created it. After God created Adam, He placed him in Eden “to dress it and to keep it” (Genesis 2:15). God brought “every beast of the field” and “the fowl of the air” before Adam “to see what he would call them” (Genesis 2:19, 20). The Psalmist explicitly reveals God’s intent to delegate in Psalm 8:4-6, saying, “What is man, that you are mindful of him? And the son of man, that you visit him? For you have made him a little lower than the angels, and have crowned him with glory and honor. You made him to have dominion over the works of your hands; you have put all things under his feet.”

Many pastors need to heed the wise counsel of Jethro, Moses’ father in-law, who told Moses to delegate or else be conquered by frustration (Exodus 18:18-23). Moses followed his father in-law’s advice. He sought the service of seventy men who were

recruited, instructed, and commissioned. Moses discovered what Moody said as quoted earlier that “it is better to get seventy men to do the job than to do the job of seventy men.”

This review of the literature is not exhaustive. It focuses on the issues with the most direct bearing on the scope of this study; namely, teaching pastoral self-care to pastors in the North Western Nigeria Union of the Seventh-day Adventist Church. Personal interaction with pastors in the union provided the information about what was currently experienced by pastors in the conferences and union. Studies on pastoral self-care reveal the lack effective training programs. The research reviewed here reveals the need for educating pastors about the importance of taking care of themselves.

## Chapter 4

### CONTEXTUALIZING PASTORAL SELF-CARE FOR THE PASTORS IN THE WESTERN NIGERIA UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS

#### **Introduction**

The study of the Word of God reveals a great deal about man's physical, mental, social, and spiritual condition. The gospel of Jesus Christ can have a very great effect upon people, influencing individuals, as well as community health and services, for God. Achieving and maintaining health is an ongoing process that is achievable through health-care knowledge and practices. Personal health depends partially on the active, passive, and other things people may observe or experience and begin to practice that affect their health. The active influences on personal health may include, but are not limited to, personal hygiene practices to prevent infection and illness, such as bathing and washing hands with soap, brushing and flossing teeth, storing, preparing, and handling food safely, exercise behaviors, and nutritional intake. The passive processes include, but are not limited to, practices of daily living, such as sleep patterns and thought processes.

Personal health also depends partially on the social structure of a person's life. Prolonged stress in human experience may negatively impact health, and has been cited by Garnezy (1973) as a factor in "cognitive impairment with aging, depressive illness, and expression of disease" (pp. 163–204). Stress management is described as the application of methods to either reduce stress or increase tolerance to stress. Relaxation techniques are physical methods used to relieve stress. Psychological methods include cognitive therapy, meditation, and positive thinking, which work by developing the

person's responses to stress. Improving relevant skills, such as problem solving and time management skills, reduces uncertainty and builds confidence, which also reduces the reaction to stress-causing situations where those skills are used.

### **Profile of the Ministry Context**

The mission of a church is found within the experience of its purpose in relation to the pastor's and members' giftedness and the ministry context. Also, the pastor's resources and gifts, and his/her understanding of the needs and trends within the community of faith will, to a large extent, affect the success of the pastor.

#### **Characteristics**

Many African societies are structured in a way that accommodates pleasure in every sphere of life. Everything is a pretext for celebration, like marriage, birth or birthdays, promotion at work, return from a short or long trip, mourning, house warming, ground breaking, traditional and religious feasts, and so on. It does not matter how much a person makes in a month, when the time calls for pleasurable celebration, the feast must be organized and must include the maximum possible number of guests, whether invited or not. This is the atmosphere in Nigeria. In many ways, this country has the desire for pleasurable activities, such as attending religious and social functions. Going to church in Nigeria, for so many people, is a way of life. Many people see going to church as one way of socializing, referencing God, and also maintaining a connection to one's own religious roots and lineage. This is to say, by default, Nigerian people are religious.

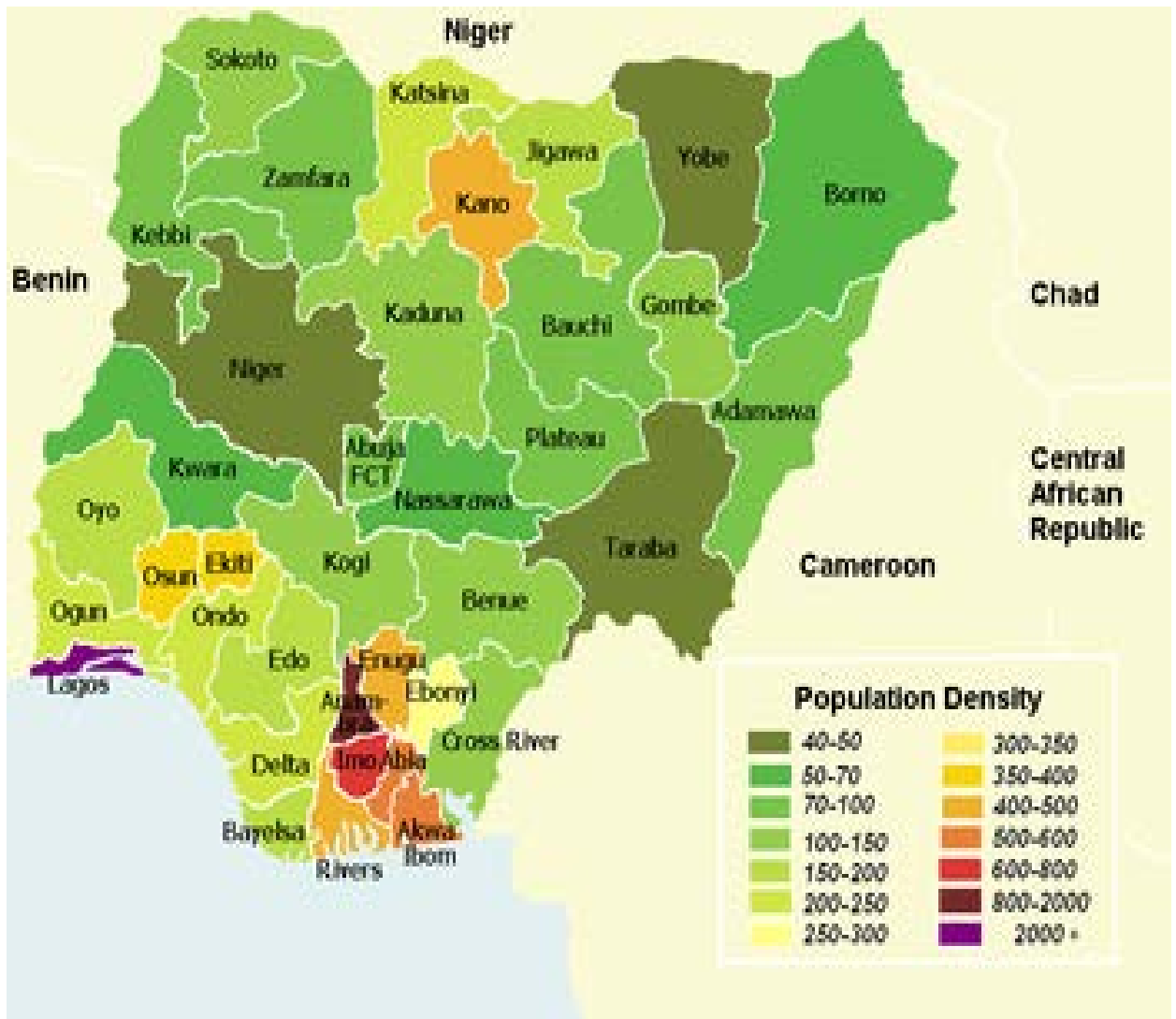


Figure 1. Demographic Map of Nigeria

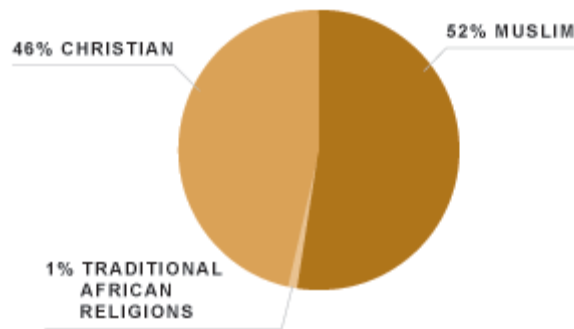
Nigeria, as a country, permits all kinds of religions. There are Christians, Muslims, traditional worshippers, as well as those who do not worship anything or any god. Traditionally, nearly all Nigerians believe in God. However, as people are going to school and borrowing from other culturally influenced worldviews, some people have started classifying themselves as “atheists.” Among the currently present religions in

Nigeria, Christianity is the leading religion. Islam used to be at the forefront of religions in Nigeria before 1985. Nigeria is home to a variety of religions, which tend to vary regionally. This situation accentuates regional and ethnic distinctions and has often been seen as a source of sectarian conflict amongst the population. Still, Nigeria is apparently divided almost equally between Islam and Christianity between north and south. It is evident that across Nigeria there is widespread belief that there are people who are engaged in traditional religious practices.

According to a *Pewforum.org*, (2011) report “about 50.8% of Nigeria's populations are Christians, 47.8% are Muslims and 1.4% adheres to other religions. Among Christians, 24.8% are Catholic, 74.1% are Protestant, 0.9% belongs to other Christian denominations and a few of them are Orthodox Christians.” Also, according to Ray (1993), from the 1990s to the 2000s, there has been significant “growth in Protestant Churches including the Redeemed Christian Church of God, Winners' Chapel, Christ Apostolic Church (the first Aladura Movement in Nigeria), Deeper Christian Life Ministry, Evangelical Church of West Africa, the Presbyterian Church of Nigeria, the Mountain of Fire and Miracles, Christ Embassy, The Synagogue Church of All Nations, The Church of Jesus Christ of Latter-day Saints, the Aladura Church, indigenous Christian churches, especially strong in the Yoruba and Igbo areas, and of evangelical churches in general.” Hackett (1998) also echoed Ray's view on the growth of the churches in Nigeria when she wrote that, “The Churches have spilled over into adjacent and southern areas of the middle belt. Denominations like the Seventh-day Adventist Church in Nigeria and the Mormons have also flourished” (p. 41).



*Religious Affiliation  
of Survey Respondents in Nigeria*



*Figure 2.* This pie chart being an older version of the statistics given above shows the religious breakdown of the people surveyed, and the growth of Christianity in Nigeria according to the *pew forum* statistics 2009.

Other leading Protestant churches in the country are Church of Nigeria, Anglican communion, Assemblies of God Church, Nigeria, and the Nigerian Baptist Convention. The Yoruba area contains a large Anglican population, while Igbo land is predominantly Catholic, and the Edo area is predominantly Assemblies of God. The core north has a large representation of Muslims. There are large numbers of both Muslims and Christians in the Middle Belt, including the Federal Capital Territory. In the western part of the country, especially in the Yoruba land, the population is said to be 60% Christian, 30% Muslim, and 10% adherents of other African religions. The southeastern regions are predominantly Christians with widespread traditional beliefs, Catholics, Anglicans, and Methodists are the majority with few traditional beliefs. The Niger Delta region is mainly Christian, as stated in “International Religious” (2009).

According to Abd-ru-shin (1988), other minority religious and spiritual groups in Nigeria include Hinduism, Judaism, the Bahá'í Faith, and Chrislam (a syncretic faith melding elements of Christianity and Islam) (p. 15). He further stated that, “Nigeria has become an African hub for the Grail movement and the Hare Krishna” (p. 22), and the largest temple of the Eckankar religion is in Port Harcourt, Rivers State, with a total capacity of 10,000.

Table 4

*Comparison of Christian Religious Affiliation to National Population*

Country	Estimated Christian Population in 2010	Estimated Catholic Populatio n in 2010	Estimated Protestant Population in 2010	Estimated Orthodox Populatio n in 2010	Estimated other Christian Populatio n in 2010	Estimated total Population in 2010
Nigeria	80,510,00	20,040,00	59,680,00	30,000	760,000	158,420,00
	0	0	0			0

(Wikipedia, 2013) Note: This is the only information I could find to present a reasonably credible population estimate in Nigeria during the time of writing this project.

The states that comprise the North-West Nigeria Union of Seventh-day Adventists are: Adamawa, Bauchi, Benue, Borno, Delta, Edo, Ekiti, Gombe, Jigawa, Kaduna, Kano, Katsina, Kebbi, Kogi, Kwara, Lagos, Nasarawa, Niger, Ogun, Ondo, Osun, Oyo, Plateau, Sokoto, Taraba, Yobe, Zamfara, and the Federal Capital Territory. Within the union, we have conferences such as Delta, Edo, Ekiti, Kwara, Lagos Atlantic, Lagos Mainland, North Central Nigeria, North East Nigeria, North West Nigeria, Ogun, Osun, and Oyo, the Ondo Mission, and the Kogi Region. These conferences comprise the North-West

Nigeria Union of Seventh-day Adventists. The statistics of the church include 395 churches; 130,284 membership; population, 117,385,560. And there are only 246 pastors to serve those people.

It is amazing to know that, in total, the Union has 246 pastors working with 130,284 members within a population of 117,385,560 people. If all the members were to be encouraged to assist the pastors in discharging their duties, the pastors would be less likely to experience burnout and the work would be done with much ease and comfort. However, this is not the case with the pastors in Nigeria. Members were only allowed to function in some not very involving situations of the church functions, as mentioned earlier in the project. For 246 pastors to confront a massive population of over 117 million people is somehow too great a task to face.

Table 5

*Western Nigeria Union Membership Compared to National Population*

	Conferences Population	No. of Pastors	Membership
1.	OSUN CONFERENCE 3,416,959	21	3845
2.	KWARA CONFERENCE 2,365,353	14	1731
3.	EKITI CONFERENCE 2,384,212	16	6151
4.	ONDO CONFERENCE 3,460,877	12	1400
5.	MAINLAND CONF 8,256,463	20	5346
6.	ATLANTIC CONFERENCE 10,107,393	16	5390

7. OGUN CONFERENCE 3,751,140	17	6223
8. KOGI MISSION STATION 3,314,043	8	484
9. EDO CONFERENCE 3,233,366	11	1860
10. DELTA CONFERENCE 4,112,445	16	4764
11. OYO CONFERENCE 5,580,894	17	3372
12. NORTH EAST NIG CONF. 26,552,14	26	14070
13. NORTH WEST NIG CONF. 35,509,237	34	12871
14. NORTH CENTRA NIG CONF. 3,274,578	18	5901
TOTALS: 117,385.560	246	73408

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The comparative statistics of the Union that were retrieved from the Union Secretary's end of the year 2012 report (see Table 5) reveal a sharp drop in membership in the year 2012. The reason for this drop was attributed to the insurgence of the Islamic militant group called "Boko Haram," which has been disturbing the peace of the country lately in the sphere of religion. It is noteworthy; however, that those fields that have the militant groups are doing well in evangelism.

The following statistics refer to the old Union Mission before it embarked on reorganization. The reorganization process was completed during the first quarter of 2013, but before the completion of the reorganization, the membership had dropped in 2012. The major reason for the drop in membership could be attributed to the fact that many of the dynamic pastors who were working in the field were called to be

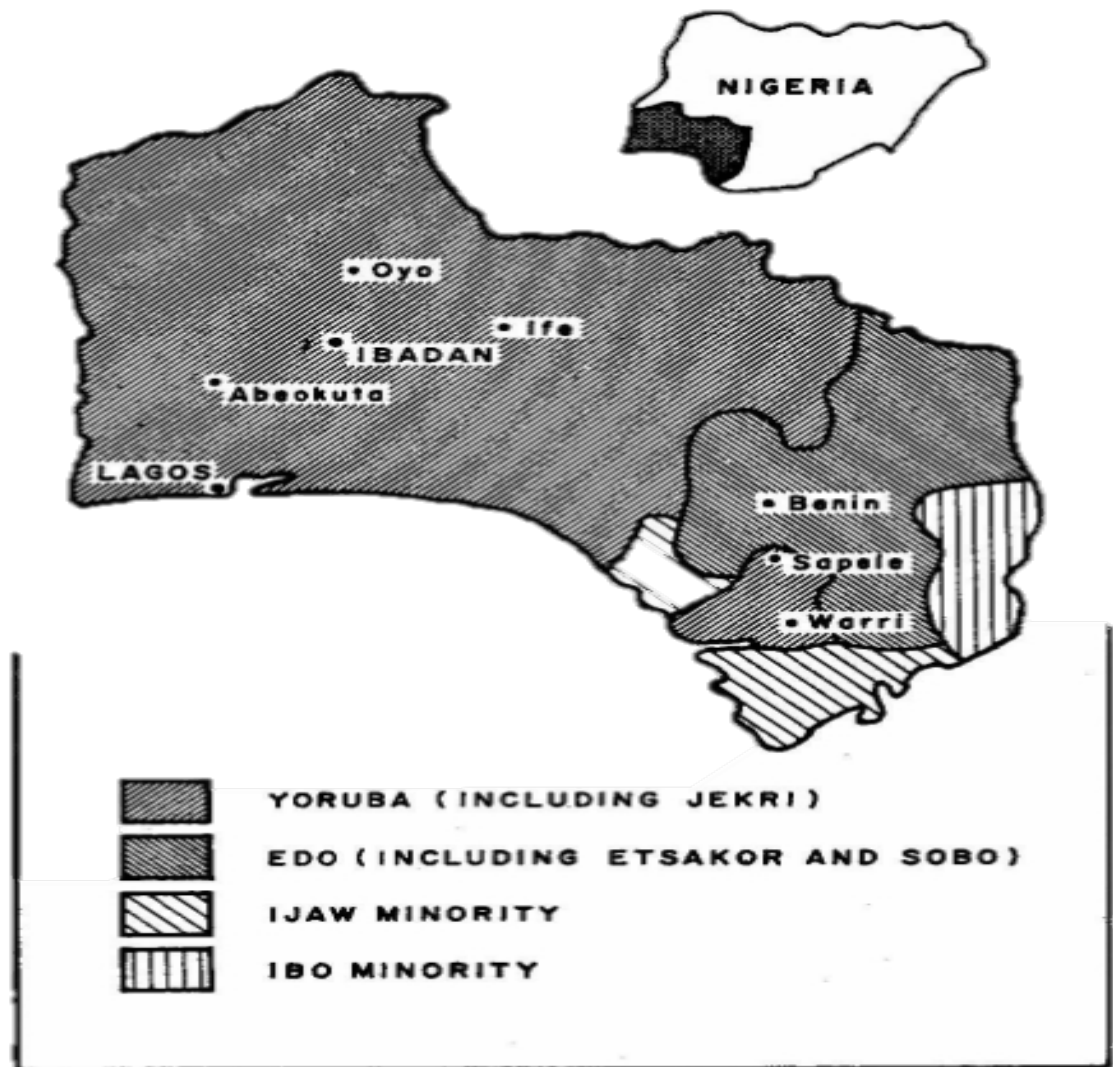
administrators in those newly created conferences. Since those pastors left the field, the work also dropped off.

Table 6

*5-Year Comparison of the Conferences Within the Union*

<b>OLD CONFERENCE FIELDS</b>	<b>2008</b>	<b>2009</b>	<b>2010</b>	<b>2011</b>	<b>**2012</b>
EDO DELTA CONFERENCE	12,474	13,297	13,926	14,523	6,364
NORTH EAST NIGERIA CONFERENCE	23,524	25,131	26,392	27,655	18,867
NORTH WEST NIGERIA CONFERENCE	17,629	19,068	19,958	21,367	13,671
SOUTH WEST NIGERIA CONFERENCE	29,683	31,084	32,407	33,254	19,153
WEST NIGERIA CONFERENCE	27,353	28,445	29,171	29,898	14,937
<b>TOTAL</b>	<b>110,663</b>	<b>117,025</b>	<b>121,854</b>	<b>126,697</b>	<b>72,992</b>

Figure 3: Map of the Region covered by the Western Nigeria Union Conference,



### Economy

An analysis of the Nigerian economy reveals a predominantly poor population, most of which is agrarian. Many find it hard to make ends meet and indeed they live from hand to mouth. The lifestyles of the people are greatly affected by the economic index of

the country, the purchasing power of these individuals and, to a larger extent, the vicissitudes of social life and the societal value system. As a result of the present economic situation in Nigeria, many resort to petty trading, manual labor, working overtime, and other rigorous activities to earn a living. Nigeria is faced with a rising population, the over-exploitation of natural resources, the tendency to focus on achieving short-term development objectives at the expense of longer term sustainability, and a high poverty rate. Nigeria's very existence is not only threatened by the prevailing socio-economic conditions, but also by spiritual conditions.

According to Ojofehintimi and Smith (1988),

Socio-economic Status/Divisions in Nigeria Lower Class/Poor Middle Class Average Monthly Salary: between N75, 000 and N100, 000 (~\$480 and \$645) Percentage of Population: 23%. Ninety-two percent of middle-class Nigerians have a post-secondary education or have studied at higher institutions of learning. 45% of middle-class Nigerian households do not own a car. About half of the middle-class population is skilled professionals in paid employment, while 38% own their own businesses. Upper Class / Wealthy Average Education: Tertiary/University education is common. Common jobs/careers: politicians, businessmen, and the educated elite Percentage of population in class: 20%. (pp. 242-5)

#### Context

In the last three to five years, unemployment continued to be on the increase within Nigeria. Many of those employed in the government sector are having problems getting paid. The problem is not one of lack of money to pay the workers on the part of the government, but selfishness on the part of those in executive positions. These individuals in executive positions failed to pay those employed because they are greedy and demonstrated their greed by embezzling the available money that was intended to pay the salaried workers.

The lack of credible and gainful employment in the country is a factor that affects the church in many adverse ways. Many of the church members are self-employed. If the people working with the government are not being paid, it definitely affects the members of the church who are self-employed too.

Table 7 below shows how important religion is to the Nigerians including their pastors. However, there are factors that are militating against realizing optimum spirituality among the Seventh-day Adventist church pastors in Nigeria as indicated above. Religion is important to Nigerians because it deals with the most important questions like 'What is the purpose of life?', 'Why am I here?' 'Is there a God? If so, how do I relate to Him? Nigerians practice religions to have the understanding of the divine, spiritual truth, and a way to make morally right decisions. Religion is part of the culture in Nigeria. Religion influences almost everything done by Nigerians. Religion expresses their values, hopes and aspirations.

The Nigerians have many folklores through which they express their concept of theology, values and customs to the growing generations. Through such folklores, their religion and their expression of spirituality is manifested. An example of such folklore is shown according to a Yoruba creation mythology that says that, the deities (gods) originally lived in the sky with only water below them. Olorun, (the Sky God), gave to Orishala, the (God of Whiteness), a chain, a bit of earth in a snail shell, and a five-toed chicken. He told Orishala to go down and create the earth. Orishala approached the gate of heaven where he saw some deities having a party and he stopped to greet them. They offered him palm wine and he drank too much and fell asleep. Odua, his younger brother, saw Orishala sleeping. He took the materials and went to the edge of heaven,



accompanied by Chameleon. He let down the chain and they climbed down on it. Odua threw the piece of earth on the water and placed the five-toed chicken upon it. The chicken began to scratch the earth, spreading it in all directions. After Chameleon had tested the firmness of the earth, Odua himself stepped down. These folklores have an influence on the religious thinking of the people.

Table 7

*Pew Forum.org Asked the Nigerians This Question: How Important is Religion in Your Life?*

Percentage of respondents	98 %
Percentage of those who responded Very Important	87 %
Percentage of those who responded Somewhat important	11%
Percentage of those who responded not at all important	0 %
Percentage of those who responded that they do not know	0 %
Percentage of those who responded Very important among Christians	80 %
Percentage of those who responded somewhat important among Christians	16 %
Percentage of those who responded not at all important among Christians	0 %
Percentage of those who responded that they do not know among Christians	0 %
Percentage of those who responded Very important among the Muslims	93 %
Percentage of those who responded somewhat important among the Muslims	6 %
Percentage of those who responded not at all important among Muslims	0 %

Percentage of those who responded that they do not know among Muslims.	0 %
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### Purpose

One of the purposes of the church is to maintain a balance between tradition, history, and culture, with a focus on spirituality. Traditionally, people within this culture are familiar with worshipping God. Of course, the way and manner of worship of God in their understanding is different from the way Seventh-day Adventists worship. However, the Seventh-day Adventist Church does not have problems with members worshipping God other than how and when to worship Him. As stated earlier, the people of the country take advantage of every occasion to rejoice and make merry, worship included. The only problem the church faces here is when the administrators of the church tend to restrict members from including celebration in their worship experience. Limiting the members to the use of guitar, piano, and the like is contrary to the peoples' cultural understanding of items to promote the worship of God. They are used to items such as the "talking drum," "saworo" (cymbals), "ogido" (percussion), "sekere" (ensembles), "agogo" (gong), etc. When the leaders of the church label such musical instruments as evil, it plagues the minds of the members with the idea of an unacceptable restriction and denial of self in the worship experience.

The churches within the union are trying hard every day to be relevant in the community. Seventh-day Adventist churches are trying to be relevant in the sense of making spiritual and social meaning in their communities. The society has put a label on the Seventh-day Adventist Church that is not very positive. They see the Seventh-day

Adventist Church as a church that references the Jewish Sabbath. It was the Jews that killed Jesus, according to the community. They also see the Church as the church that does not eat meat and would not join the nation in the environmental cleaning activities always scheduled on the first Saturday of every month. Also, voting is always on Saturdays, and the church does not encourage members to come out and vote on Sabbath. Not only this, but the church is also facing challenges in her community on the issue of celebrating Christmas and Easter. The church leaders made it clear to the members in Nigeria that Christmas and Easter are pagan holidays and should not be celebrated by the members of the church.

Also, the political environment is not very conducive to the growth of the church. Many of the politicians come and change laws or enact laws that make it more difficult for the church to grow easily. For instance, the church used to use school buildings belonging to the communities for their worships. Then the government passed a law prohibiting religious worship on school premises or use of schools as places of worship. Before this law was enacted, the churches used those schools as meeting centers and from there churches grew to the capacity of fully functioning, organized churches.

The economic situation in the country is another factor inhibiting the church from fulfilling her mission adequately in the communities in which the churches are found. Since most communities are agrarian, the seasons of outreach in the church often fall within either the planting or harvest season. The church at one time embraced the idea of small group evangelism, but the program soon died due to lack of availability of the members to lead out in such programs.

Despite the economic situation of the country, one hundred percent of the people surveyed in Nigeria, as shown in Table 8, responded that they believe in God with certainty. To the Nigerians, adversity is one channel that connects people with God. Belief in God to the Nigerians is normal and part of life for them since religion is part of their culture and customs.

Table 8

*Do you believe in God? How Certain are you in This Belief?*

% of respondent within the country	94%
% of those who responded that they believe and certain within the country	94%
% of those who responded that they believe but less certain within the country	4%
% of those who responded that they do not believe within the country	0%
% of those who responded that they do not know or have any opinion within the country	0%
% of those who responded that they believe and very certain among Christians	94%
% of those who responded that they believe but less certain among Christians	4%
% of those who responded that they do not believe among Christians	4%
% of those who responded that they do not know or have any opinion among Christians	0%
% of those who responded that they believe and certain among the Muslims	94%
% of those who responded that they believe but less certain among the Muslims	3%
% of those who responded that they do not believe among Muslims	0%

### **Description of the Research Methodology Used to Help Develop the Intervention**

My research methodology required the gathering of relevant information from already existing documents and the works of other scholars. Adapting the ideas of other writers to complete this project, I identified the need for an intentional pastoral care program that would aid pastors with their self-care. I also emphasized that the pastors in the Nigeria Union are working too much and thus ought to have a specialized program that would help them maintain the focus of personal rejuvenation, family integration, and positive community adaptation in the delivery of their professional calling.

A qualitative assessment was used for this project. The qualitative evaluation employed methods such as phone interviews and observations used to collect subjective but substantive information for the completion of the research project. The qualitative approach was necessary and valuable due to varying experiences of the pastors in the union, as well as their cultural experiences.

I worked within the Union before coming to the United States and have experienced a series of burnout situations with some of the pastors. Also, having served in nine different districts and two different conferences of the Union, I feel I have adequate knowledge of the demographics and prevailing problems of the pastors in the Union. During my stay in America, I maintained communication with at least 80% of the pastors in the Union up to the administration level. Because of this, I have sufficient knowledge of what is going on within the Union and among the pastors.

## **Development of the Intervention**

### **Program Modules**

#### **General Personal Health Outlook**

Health is very important to the human's understanding of existence. Maintaining good health requires ongoing attention. There are many factors that impact personal health, such as personal hygiene, sleep, exercise, nutrition, environment, and social influences.

#### **Goal:**

The goal is to provide opportunity for pastors in the North-West Nigeria Union Conference to reflect on their personal health status and identify their personal health strengths, weaknesses, opportunities, and threats.

#### **Seminar Objectives:**

- a. Pastors will deepen their awareness and understanding on how to maintain their personal health.
- b. Pastors will gain experience in teaching and communicating their daily living style to others.
- c. Pastors will reflect theologically on themes of hygiene and its implications on their personhood, family, and ministry.
- d. Pastors will dialogue in reflection on their nutrition in the light of increased awareness and understanding of both the biblically permissible and culturally available food.

Targeted Outcomes:

- a. Pastors will identify and discuss major life issues surrounding the topic of hygiene, religiously and culturally.
- b. Pastors will intentionally initiate the promotion of eating healthfully.
- c. Pastors will provide pastoral ministry support to the pastors, taking into consideration those multiple elements of cultural, ethnic, and social conditions.
- d. Pastors will articulate the understanding of pastoral role and function that is congruent with personal values, basic assumptions, and personhood as it affects personal, family, community hygiene, and cleanliness.

Methods:

- a. The pastoral group will be given the opportunity to be engaged on issues of pastoral ministry as it relates to their health and how they think optimum health can be achieved.
- b. The pastors will have the privilege of receiving feedback on issues raised and possible intervention methods will be developed in the process.

**1. Stress Management:**

Not all stress can be avoided, and it's not healthy to avoid a situation that needs to be addressed. A person may be surprised, however, by the number of stressors in life that may be eliminated if stress is adequately confronted. While some stress may appear normal, excessive stress can interfere with a person's productivity and impact his/her physical and emotional health. Also, the person's ability to deal with the stress can mean either success or failure. Finding ways to manage stress both in personal life or a



professional environment, especially as it relates to the pastors, is not about making huge changes or rethinking career ambitions, but rather about focusing on the one thing that is always within a person's control, i.e., the person him or herself.

Goal:

The goal is to be able to understand how stress develops in the minister's personal, community, and professional situations; to recognize which types of stress may be avoided or need to be confronted; and to learn how to handle issues that result in stress in the pastor's personal life and ministry.

Seminar Objectives:

Pastors will learn when to change the situation or change their reactions by learning the Four As of dealing with stress, which are:

- Avoid the stressor
- Alter the stressor
- Adapt to the stressor
- Accept the stressor

Objectives:

The pastoral group will learn these key points:

- What is Stress?
- How Others Understand Stress
- Different People's Responses to Stress

The pastoral group will learn at least two models of stress management and how they can apply the learning to their daily living experiences. Also, the pastoral staff will

learn about different types of stress, how those types of stress affect individuals, and how to avoid or manage the stress in their personal, family, and work life.

- Models of Stress Management
  - Transactional Model
  - Health Realization Model
- Lack of Stress Management
  - Emotional Stress
  - Depression
  - Burnout

Targeted Outcomes:

- a. Pastors will identify and discuss major life stressors inherent in the personal, social/cultural, and professional life of the pastor.
- b. Pastors will initiate help for the pastors using different methods, like “Story Theology,” “Johari Window,” and support group interventions.
- c. Pastors will create awareness for the pastors about the importance of having a yearly medical checkup for themselves and their family.

Methods:

The pastors will be organized into groups to discuss cultural immersion experiences relating to stress. The discussion will include elements from each of the following categories:

- a. Concrete: The most visible and tangible level of stress at work.
- b. Behavioral: Clarifies how we do ministry or define pastoral roles through

different interventions and approaches to reflecting values and ethics of the pastoral ministry.

- c. Symbolic: Discuss denominational values and beliefs in relation to societal expectations in terms of customs, spirituality, religion, taboos, and the understanding of the sacred. During the discussions, the participating pastors may ask for clarification to gain understanding and can also offer interpretations of norms and values in the process.

## **2. Physical Exercise**

Physical exercise is the performance of some activity in order to develop or maintain physical fitness and overall health. It is often also directed toward athletic ability or skill. Frequent and regular physical exercise is an important component in the prevention of some diseases, such as heart disease, cardiovascular disease, Type 2 diabetes, and obesity.

Exercises are generally grouped into three types, depending on the overall effect they have on the human body: Flexibility exercises such as stretching improve the range of motion of muscles and joints; aerobic exercises such as walking and running focus on increasing cardiovascular endurance; and anaerobic exercises such as weight training, functional training, or sprinting increase short-term muscle strength. Physical exercise is considered important for maintaining physical fitness, including healthy weight, building and maintaining healthy bones, muscles, and joints, promoting physiological well-being, reducing surgical risks, and strengthening the immune system.

Goals:

To provide opportunity for the pastors to reflect on their personal or culturally acceptable ways of experiencing physical exercise and to create the opportunity for them to teach others participating in the program. Also, to provide the participating pastors the opportunity of discovering what works better for them in relation to physical exercise and to be able to determine how often they may participate in physical exercise each week.

Objectives:

The participating pastors will learn the effects of physical exercise on major body parts and functions, such as:

- effects of physical exercise on the Cardiovascular System
- effects of physical exercise on the Immune System
- effects of physical exercise on the Function of the Brain
- effects of physical exercise on Sleep and Rest.

Targeted Outcome:

- Pastors will identify and discuss major types of physical exercise available to pastors.
- Pastors will initiate an understanding of what can be done relative to physical exercise and how it could be done without causing bodily harm or injury.
- Pastors will establish a pastoral care forum for pastors involved with physical exercise in the form of a support group, with possible guidelines on elements of physical exercise, cultural or ethnic differences, outlook on physical exercise, and providing support for pastors involved.

Methods:

- a. A forum will be created where participants will freely discuss those things they

consider to be physical exercise.

- b. A supportive list of what is considered to be physical exercise will be created and discussed by the pastoral group.
- c. Myths surrounding physical exercise will be discussed and possible avoidance of such myths will be created through education.

### **3. Nutrition:**

Nutrition is the provision of the material necessary to support life, like nourishment, such as food for the cells of a living organism. Many common health problems can be prevented or alleviated by a healthy diet. At the time of writing this project, there is no existing national nutrition literacy program that can be identified in Nigeria, other than what is taught to students in schools. It is known, however, that there are pockets of researchers here and there within the country who are trying to make efforts to have focused group literacy on nutrition. Certain universities within the country, in collaboration with UNICEF and sometimes the World Health Organization, carry out research that is intended to focus on nutrition literacy, but many times the efforts end at the research level only. So far, groups such as children and women have benefitted from this focused group nutrition literacy in Nigeria. Lack of nutrition literacy, however, indicates how uninformed the society can be when it comes to the issue of healthy diet and healthy living.

Goals:

The goal of nutrition literacy among the pastors in the Western Nigeria Union Conference is to assess the prevalence of information on nutrition and determine the

nutritional status, as well as nutritional intake, of the pastors living both in urban and rural habitations.

Seminar Objectives:

- To create an awareness of the availability of good and nutritious food for the pastors.
- To determine the cost of nutritious food relative to pastor's income.
- To assess different kinds of food nutrients like carbohydrates, protein, minerals, vitamins, fiber, and so on.
- To educate the pastors on how to combine different food nutrients together in order to get a balanced and affordable diet.

Methods:

This training would be implemented by the author of this project in collaboration with the ministerial director of Western Nigeria Union Conference as a component of the project on Teaching Self-Care to Pastors in the Western Nigeria Union Conference of Seventh-day Adventists. Pastors from across the Union would be invited to a week-long retreat or a seminar/workshop program where the project would be introduced and implemented.

Targeted Outcomes:

Nutritional literacy has a significant relationship with the pastor's health and delivery of his/her duties, hence this project is expected to bring these outcomes to the pastors in the Western Nigeria Union Conference:

- Pastors will identify and discuss major staple foods that are available to pastors and members.

- Pastors will identify and discuss major non-staple foods that are available to pastors and members.
- Pastors will identify and discuss culturally and biblically acceptable food nutrients available to pastors and members.
- Pastors will develop helping relationships among themselves that focus on exchange of food materials available regionally and culturally.

#### **4. Essence of Sabbath Rest:**

Sabbath rest is an important aspect of the creative restoration God made for man. The Sabbath day is supposed to be a day of refreshment for the pastors and not a day of burden and overwork. The focus of this project is not to teach the pastors how to keep the Sabbath in the traditional way, but how they may keep the Sabbath innovatively and get all the necessary refreshment and blessings of the Sabbath.

Goals:

The goal will be to examine various ways the pastors keep the Sabbath and remove the perceived burdens of being too busy on the Sabbath. Also, the goal will be to help the pastors discover how they may incorporate innovations into keeping the Sabbath to make it a delight.

Seminar Objectives:

- To educate the pastors regarding the benefit of physical restoration that can be derived from keeping the Sabbath. Also to teach the pastors how to experience physical rejuvenation as they keep the Sabbath.
- To promote the avenue to maintaining a spiritual balance through the process of

keeping the Sabbath. To invest in the minds of the pastors the attitude of not keeping the Sabbath as a demand, but as a delight.

- To expose the pastors to how they can redirect their mental faculties to process blissful thoughts on the Sabbath rather than focusing on engaging the members alone.
- To emphasize to the pastors how they can preserve their emotional health by keeping the Sabbath.

#### Targeted Outcomes:

The theme of Sabbath keeping is very important to Seventh-day Adventist church pastors and members. Some pastors loathe the idea of working too much on the Sabbath day and it makes them anxious even on Sabbath days. It is not because the pastors do not believe in keeping the Sabbath holy, but because of the dreaded load of activities that comes with Sabbath keeping. Since this is the way many of the pastors feel regarding keeping the Sabbath, it is therefore the expected outcome of this project to create the available space for the pastors to discuss ways opened to them that they can keep the Sabbath and be happy doing it.

### **Implementation Narrative**

Recently, the religio-political atmosphere of Nigeria has shifted dramatically. These changes have affected the ways things are being done economically, which are affecting the delivery of pastoral functions in Nigeria. The primary objective of this project was to develop a training manual for pastoral self-care within the Western Nigeria Union Conference of the Seventh-day Adventist Church.



A cross-sectional qualitative study of 70 pastors within the Western Nigeria Union Conference of Seventh-day Adventist church was conducted, using a multistage sampling technique. The study involved collecting information on the socio demographic characteristics of the respondents of each eligible pastor through phone conversation, skype, Facebook and e-mail. A qualitative research method was used to complete the project. The choice of research methodology considered the cultural interactive patterns of the country, the economic instability of the people of the country of Nigeria, the political distribution of amenities and infrastructures in the country, as well as the religious understanding of the country with the acceptance of the pastoral practice.

Of the 246 pastors in the Union, 115 were originally selected. However, due to the reorganization of the Union, only the 70 pastors in the reorganized Union Conference were included in this research. The following ten questions were asked of the pastors that participated in the interviews:

- Do you feel you are happy working for God as who you are or do you feel pressured to emulate and imitate another person in ministry to be accepted as a pastor?
- Do you feel pressured to carry out the instructions of the administrators in the office?
- Do you and your family feel pressured to always appear as a perfect family?
- Have you at any time felt burned out at work?
- Do you feel you have enough time for total personal self-care?

- Do you feel you have enough income to meet all the demands of the ministry and still support your family?
- Where is your church office? At home or in the church?
- Do you feel that there is the need for more of fellow pastoral support to help you in your ministry?
- Do you feel that more members should be empowered to assist in the delivery of pastoral care services?
- Do you have control over where you are working as a pastor now or were you just taken or sent there without having had any say in the transfer process?

Out of the 70 pastors interviewed, 64 (91.4%) said that they feel pressured to have a perfect family. Thirty-seven pastors (53%) indicated that pastoral ministry affects their families. A total of 58 pastors (83%) among those surveyed said that they do not have friends outside the church family, while 37 (53%) of the surveyed pastors expressed that they have felt burned out at some time in their ministerial career. One hundred percent of the 70 pastors in the sample indicated that they do not have time for adequate rest, family and personal spiritual development. Eighty percent of the pastors in the sample said that they have their church office in their homes and 10 out of 70 pastors did not even have any church office at all. All the pastors surveyed indicated that they did not have any control over their transfer process and that they are always under pressure to carry out instructions from the administration of the church.

There is a significant relationship between self-care and the physical and emotional wellbeing of pastors. Therefore, there is a pressing need to promote intentional

self-care education within the community of pastors in Nigeria. Proper self-care education will empower the pastors to know the right thing to do in the area of self-care and to maintain the right balance between the needs of their personal lives and the responsibilities of ministry.

The theoretical framework of the project was based on printed and electronic material relating to pastoral self-care. Data analysis was the translation and transcription of the oral to text data, followed by a categorization process which resulted in the development of the expected themes.

As a pastor who has served in different capacities within the church in Nigeria, I have heard pastors complain about overworking. Many pastors told me about how they became affected and impacted by the problems of their local congregations. Those pastors did not know how to deal with such situations.

The project's focus was on raising awareness in the area of personal health empowerment, knowledge, and practices that maximize the importance of self-care among pastors within the Union Conference, fostering better family unions; eating culturally healthier and nutritious food; improving hygienic and sanitation practices; and about methods of regulating stress to help prevent burnout.

### **Conclusion**

There is an emerging paradigm shift in the conventional stereotypical roles, responsibilities, and tasks of pastors in Nigeria. What the pastors are called to do in the church with their members today is totally different from what they used to do decades ago. It is very obvious that the pastors in Nigeria are lagging behind in the area of the delivery of their expectations, not because they are not competent enough or because they

do not want to do their job, but because their cultural understanding of some administrative policies greatly impedes their intent to serve and deliver.

Discussions with the pastors in the Western Nigerian Union Conference have shown that the health and well-being of the pastors is significantly related to the health and well-being of the church. In the context of the growing population in Nigeria, the pastors who train and equip members for ministry will have better health. They will experience enriched, dynamic, and blissful family unions. They will be more focused in their relationship with God, and they will be better able to provide effective leadership for their churches.

## CHAPTER 5

### SUMMARY, OBSERVATIONS, AND RECOMENDATIONS

#### **Summary**

The purpose of this project was to produce a training manual for pastors in the Seventh-day Adventist Church in Nigeria. The training manual focuses on the concept of self-care for pastors. Within the framework of the training manual, the project is intended to create self-awareness for pastors in the area of self-care. The project is also intended to provide validation and encouragement to the pastors in the Seventh-day Adventist Church in Nigeria. The training manual that was developed highlights the necessity for the pastors to accept their humanity and work within their human limitations. Finally, the project, through the training manual, addresses different ways in which the pastors can maintain a balance between the demands of ministerial expectations and family or personal expectations by teaching how to observe appropriate boundaries.

Pastors in the Nigerian Seventh-day Adventist Church are overworked. Most of the pastors have more than 10 churches to pastor. The distance between those churches is oftentimes vast. Some of the pastors combine the responsibilities of planting new churches in addition to nurturing the existing ones. Pastoral overwork results in emotional burnout, family problems, and various health concerns. A diminished quality of life for pastors is also associated with pastoral overwork.

The theological framework of this project revealed that human beings belong to God as their Creator. Since humans were created in God's image, God wanted them to

maintain the image. When God created the heavens and the earth, He created hours of daylight to work and hours of night to rest. God created a special day for humans to rest from all their labor and to commemorate His creation. This special day is also for humans to rejuvenate and align with God.

The work of a pastor is very exhausting. It taxes the pastor emotionally, physically, mentally, and even spiritually. Jethro, Moses' father-in-law, noticed how Moses was wearing himself out in the wilderness when he was leading the children of Israel out of Egypt. He provided counsel to Moses on how to do ministry among so many people and also how to be able to stay healthy for further service. Moses followed the advice his father-in-law gave him by distributing the numerous responsibilities among able men within the nation of Israel. The result proved to be excellent.

When Jesus was on earth as a human, He gave examples of the need for rest from labor. On one occasion, His disciples were sent out two-by-two to go and do missionary exploits. Upon their return, Jesus invited them to a solitary place where they could rest from the demands of the people. This example provided a solid framework for how pastors should take their bodies seriously by keeping them healthy, while not leaving their duties undone. This example also showed the importance of pastors maintaining adequate boundaries with their church members so that they may keep their health. On another occasion, the disciples were hungry and they were walking by a field of corn. The disciples ate some of the grain in the field and the Pharisees got upset about this because it violated some of their religious rules regarding Sabbath observance. Jesus reminded them of a time when King David was hungry and he went into a holy place, where only the priests were allowed to go, and ate some of the sacred bread that was on

the altar, which also was to be eaten by the priests alone. Jesus took care of Himself and His men, even when it meant that He was misunderstood.

The literature review revealed that many pastors are burned out due to overwork. Exhaustion among pastors reduces their efficiency and effectiveness at work as pastors shepherding the flock, and at home as husband and father. One of the key reasons pastors became burned out is due to role ambiguity in ministry. The church members have certain expectations of their pastors that place heavy demands on them. There were also certain functions of the church that elders or deacons could perform, but the members expected the pastors to perform these tasks. The result was pastoral burnout for many of the ministers who were interviewed. The church leaders give the pastors of local churches specific expectations to meet, sometimes with deadlines. Church members also have expectations for their pastors and sometimes there may be conflicting projects meeting at the table of the pastor at the same time. In such situations, the pastor experiences internal conflicts that may result in unhealthy stress and eventually burnout.

It was also discovered that many pastors did not have close friends among other pastors. Working in an environment of distrust and suspicion made the work of the pastors more cumbersome and burdensome to them. Many of the pastors experienced stressful situations because of different factors, like the inability of pastors to work together as colleagues in ministry. Lack of a confidant and inability to work together makes each pastor bear his burden alone. Even pastors with personal or family problems most often have nobody with whom to share these problems.

The literature revealed that some pastors sacrifice their personal identity in order to be recognized and accepted by the authorities in the church. There are also some

pastors who have the problem of integrating theology, culture, and ministry. Pastors used foreign instead of local languages to minister to church members, even when members did not understand. Pastors could not use traditional attire during pastoral engagements. These factors caused the pastors to experience additional stress that affected their persons and their jobs. In Nigeria, there are many cultural practices that are ethically and morally gratifying, but are not acceptable to the church.

As the literature revealed, it is expedient and imperative for pastors to learn how to practice self-care in the areas of maintaining healthy boundaries with church members and functions, being present and available to their families more than before, and having personal awareness of self-care management. There is the need for the pastors to be intentional about their self-care.

The fourth chapter contains the seminar module that will be used to teach the pastors in Nigeria the essence of self-care in ministry. The project's objective is to create awareness of the prevailing evidence of pastors stressful and burnout experiences. Also, the seminar will teach pastors how they can avoid the pitfall of burnout in their ministries. The seminar will teach the attending pastors how to delegate certain church functions and programs to their members. The seminar will also teach the pastors how to work collaboratively among themselves without seeing one another as rivals or enemies in the ministry. The seminar will teach the pastors how to integrate culture and theology together in order to have a balanced ministry.

Through this project, pastors in the Nigerian Seventh-day Adventist Church will learn about how to have adequate balance in the ministry and personal life, as well as observing appropriate boundaries. This project will teach the pastors in the Nigerian



Seventh-day Adventist Church how to derive a sense of worth in what they do. Also, pastors will learn how to balance their personal and professional identities. Finally, the seminar suggests principles of self-care for those who minister to pastors.

### **Observations**

As far as it could be established, there has not been any formal study conducted in relation to pastoral self-care and well-being in Nigeria. However, through the literature reviewed and through phone interaction with pastors in Nigeria, I observed that self-care education is critically needed among Seventh-day Adventist pastors in Nigeria. I observed that many of the discussions I had with those pastors ended with the affirmation of Brennan's (2005) description of burnout. He defined burnout as, "The inability to sustain energy directed toward an expectation or goal." Many of the pastors I talked to within the Nigeria Union Conference of the Seventh-day Adventist Church are losing the energy or drive for achieving their set goals, due to such factors as:

1. Expectations conflict
2. Role ambiguity
3. Lack of control of autonomy
4. Disparity between expectations and hard realities
5. Lack of clearly defined boundaries or set goals
6. Sense of intangibility or lack of sense of self-worth.

With all or many of these factors applicable to them, many pastors feel that too much is expected of them in ministry and there is no opportunity for them to carefully maintain the care of themselves and their families.

## **Recommendations**

The aim of the Seventh-day Adventist Church is for ministers to work together with God in order to witness the restoration of the image of God in Humans. This is achieved, in part, through pastoral ministry and through developing and maintaining positive relationships. Based on the conclusions drawn from the project, I make the following recommendations.

1. Pastors in the Western Nigeria Union Conference of the Seventh-day Adventist Church should be taught the principles of self-care. Also, the church administration in Nigeria ought to be intentional about promoting and supporting the teaching of the principles to the pastors.
2. Seventh-day Adventist pastors in Nigeria should complete the process of internship under the supervision of the ministerial secretary or another suitable designee. These designees may be experienced, ordained pastors; district pastors; or conference departmental directors. They should serve as mentors for a period of time that is sufficient for the less-experienced pastors to learn the principles of ministerial practice.
3. The seminary administration should include and implement curriculums that will integrate self-care principles into students who will become pastors. Total and true education should help students make a positive impact on the lives of others to bring about a better society, using the example of how the education has shaped their own lives.
4. Pastors should be empowered to train their members to provide pastoral care to other members within the congregations. Not only should the pastors be empowered to do this, pastors should be assisted by the administration to create awareness in the minds of

the members that local church leaders can also perform certain functions that were traditionally understood to be done only by pastors, such as a naming ceremony, house warming, or a ground-breaking event.

5. Self-care is a concept that permeates every aspect of African life, and there is no formal distinction between the sacred and the secular when it comes to self-care practice. Therefore, pastors, administrators, and even members of the Adventist Church in Nigeria should make self-care programs a way of life for pastors and church members. Such self-care practices may include affirming the pastor to be part of the community by joining the community programs and activities like Christmas and Easter celebration. Also, pastor may be encouraged to participate in the gaming exercises of the community such as board games, educational games etc.

6. Pastors are products of the cultural and political environment where they grew up. What is being practiced by one part of the culture ought not to be discredited by another culture, because different people derive different meaning from different things at times. Hence, the church in Nigeria should allow the pastors to engage in self-care practices that are available in their local cultural understanding that do not negate the teachings of the Bible or oppose the church policies.

7. Seventh-day Adventist Church administrators should make policies that will enhance positive interpersonal relationships among pastors. Pastors should see themselves as a team, working together with God in service to humanity in general and to their church members in particular. Therefore, pastors are not to be made to see themselves as competing with one another in the field of labor. Forums should be created where pastors will fellowship with one another and establish mutual trust in one another.

### **Recommendations for Further Study**

1. It would be beneficial to study the meanings involved with the experiences of cultural beliefs and the impact of such meanings among pastors of various cultures within the Nigerian Union Conference of the Seventh-day Adventist Church. Determining such meanings may help to see how best self-care principles could be adapted to such culture and integrated into the pastor's cultural assimilation.
2. Currently, based on interactions with the pastors within the Union Conference, there is little trust for one another among the pastors. Pastors see themselves as competitors, not as a team working together for a common goal. Future studies on factors that can influence positive interactions between pastors would be of great benefit.
3. Undertake follow-up research to determine how well pastors understand the concept of self-care in relation to personal growth and spiritual development. Knowing this will help the church maintain pastors that are committed to building supportive mentoring and community relationships among themselves, pastors' families, and church members.
4. Although it may be expensive, it would be more efficient if pastors are periodically allowed to get more subsidized education that will benefit and enrich their ministries and personal lives.
5. It would be interesting to investigate what type of impact the internship or mentorship program may have on the development of pastors in the Nigeria Union Conference of the Seventh-day Adventist Church.
6. It would be interesting to investigate other commitments of church administration to their pastors other than paying their salaries.

## APPENDIX A

### SELF-CARE FOR PASTORS

A TRAINING MANUAL FOR PASTORS IN THE WESTERN  
NIGERIA UNION CONFERENCE OF SEVENTH-DAY  
ADVENTIST CHURCH.

## Acknowledgement

The training materials contained in this guide have been developed to help the pastors in the Western Nigeria Union Conference of Seventh-day Adventist Church and pastors all around the world. Many of the materials have been gleaned from the training ideas of other renowned authors and teachers whose contributions are gratefully acknowledged. Such authors like G. Redding (2012), Knox Center for Pastoral Care handbook ([unityofthesierra.org](http://unityofthesierra.org)) and C. W. Wayne (2012). Also, the First Unitarian Universalist Church of Richmond: Lay Pastoral Care Program Guide ([pastoralcare@richmondUU.org](mailto:pastoralcare@richmondUU.org)) was gleaned to flesh out this training manual. Lastly, the work of V. Wright (2009) titled “Flexibility: 8 Stretches That Will Stretch Your Workout Routine - how to Stretch Your Lower Back, Hamstrings, Triceps and More” was adapted from *Fitness after 40*.

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## About This Guide

This guide is designed to provide support to the pastors in the area of their daily delivery of services in the ministry and the care of themselves. This tool was developed based on the author's experiential encounter with many pastors, observing them in practice and listening to them as they looked for an outlet to vent their frustrations and helplessness. The author himself is a pastor who walks in similar shoes with the voices and emotions of those echoed in this training guide.

## Who Can Use This Guide?

This training guide is created with the intention that anybody can use it to teach others how to balance personal life in ministry as a pastor. The modules contained in this training guide can be used by anybody interested in training others about the importance of self-care among the pastors at present and in the future.

## How to Use This Training Guide:

Depending on the needs and priorities of the trainer and the group to be trained, this training guide may be used for different purposes.

1. To find information or as a guide on self-care for pastors.



2. To improve training skills.
3. To use as a training tool for others.

This guide includes tips and suggestions for trainers to conduct the training effectively and according to the needs of the trainer/facilitator. Trainers must determine the priorities for training within their programs and adapt the module accordingly. Each program will need to be tailored to the training needs of the group being taught, and the trainer may need to add supplementary training materials. This guide provides training agendas and detailed class plans to implement the four different modules according to training needs in different settings.

Table 1: Module Description – The Training Sessions

1. Core module: How to Recognize and Avoid Stress-related Engagements and Involvements (1 day)	2. Supplementary sessions: Counselling Skills (11 sessions)	3. Supplementary sessions: Practical Discussion on Issues of Stress in the Pastor's Life (4 sessions)
<p>This module is designed to reinforce the awareness of the pastors and to re-introduce them to skills for practicing self-care to avoid stress.</p> <p>Training sessions cover an overview of the Stress Management Tools. It gives participants the opportunity to practice adaptive counselling sessions with different types of scenarios.</p>	<p>These sessions may be combined with the module to introduce the stress related issues in ministry and to empower those pastors who need to strengthen their counselling skills.</p> <p>Training sessions cover an overview of the process of dealing with stress through adequate interpersonal communication skills that enhance effectiveness in ministry.</p>	<p>These sessions may be combined with the module and counselling skills training to introduce the participants to practices that will facilitate effectiveness in ministry.</p> <p>Training sessions give an update on the available means of recognizing stress and managing it in a healthy way that does not over-burden the pastor's ministry.</p>

## Preparing for the Training

Preparation for the training is critical in order to ensure that:

- a) The course is tailored to the needs of the trainees
- b) The course runs smoothly
- c) The training is effective and meaningful

This section offers some tips for preparing a successful training course.

### *Step 1: Familiarizing with the modules*

First, the facilitator should read through the training guide carefully to familiarize herself/himself with the session contents and the suggested instructional methodologies, facilitating questions, in-class written questions, role-plays and activities.

### *Step 2: Confirming the size and strength of the group to be trained*

This training package is designed to be used with groups up to 25 members for effective learning. However, the training material may be adjusted to suit a larger number of participants according to their needs. The quality of the training may suffer if the group of participants is too large. If the training is being designed as a training of trainers, it will be important that the participants (trainers) meet certain criteria to be effective trainers. They should be experienced trainers who will be applying the training within their own Conferences and Unions.

### *Step 3: Gather background information*

When preparing to conduct training sessions, it is a good idea to investigate the situation and needs of the participants. Some key questions to answer include:

- What training have they already received, either related to the practice of ministry or not?
- What is their current knowledge and skills in counselling, pastoral care, preaching, and so on?

- What challenges do they face in their ministries when providing services to their church members and people within their communities?

It may also be useful to gather additional materials that could be used to support the training, for example, any guidelines and or culturally adapted materials that participants may be using currently.

#### *Step 4: Develop a training plan*

The training plan includes the organization of resources for the training, as well as follow-up activities. Ideally, the training should fit into an existing nationally accepted training strategy.

Some of the topics that may be addressed in such a plan include:

- What is the objective of the training?
- What human and financial resources exist for training and how can the resources be used?
- What type of activities can serve as a follow-up to the training, including supervision or intermittent refresher training?
- How will the training programme be monitored or evaluated?

#### *Step 5: Finalize the training program*

Based on the training needs and the plan developed, a training agenda will need to be prepared. This guide contains four modules lasting three days in total. Based on the needs of the group and the objectives of the training, the agenda may need to be adapted.

Supplementary modules or exercises may need to be added.

#### *Step 6: Finalize the logistics*

When planning the administrative aspects and logistics for the training, there are several key issues the trainer can expect to encounter, including:

- Budget: Is it adequate?
- Will the funds be available ahead of time?
- Participants: Have the desired qualifications and position or role of the participants been determined? Are they being invited or identified according to these qualifications? Are participants invited with sufficient time for them to arrange their schedules to attend?
- Venue: Is the venue adequate in terms of size, ventilation and temperature, lighting, noise level, seating, etc.?
- Materials: Are there sufficient printed materials for the number of participants expected?
- Facilitator(s): Have the desired qualifications and role of the facilitator(s) been determined?
- Other: Will certificates of participation be given to trainees?

## Training tips

There are various training methodologies used in this training guide. Experience with these methodologies has provided some key tips to improve their effectiveness, and these are summarized below.

### Tips for making effective presentations

- Before starting, announce the schedule for the session so participants will know how long it will last.
- Speak loudly so that all participants can hear the presentation easily.
- Lower the lighting in the room while using an overhead projector, but leave enough light so that participants can read their own documents and write notes. Moderate lighting also helps keep participants from becoming sleepy.
- Avoid moving around too much or making many gestures while you are presenting because this can distract participants.
- Speak slower than normal conversation speed.
- Offer frequent opportunities for participants to ask questions or request clarification.
- Look at participants' faces and posture to detect problems such as lack of understanding or boredom.
- Use icebreaking activities to refocus the participants' attention during the session if necessary.
- While using the facilitating questions or group exercise techniques, encourage participants to openly share their opinions and their understanding of the material they are learning.

- Avoid interrupting or criticizing participants who respond to a facilitating question or who are participating in a group exercise.
- Allow a short silent pause after presenting a new idea or after completing an exercise to help participants to think about the information they have just learned.

#### Tips for facilitating group discussions

- Establish your role as the facilitator or discussion leader at the beginning of the training, but avoid being seen as too distanced or as the “expert,” because this can limit group discussion.
- Remain free of personal or emotional involvement in the discussion and maintain your neutrality throughout the session.
- Create an environment where people can express their views without fear of a negative response from others.
- Be ready to listen to participants without interrupting.
- Be prepared to wait for participants to start expressing their ideas.
- Encourage participants to express different points of view.

#### Tips for running a role-play exercise

- Briefly outline the purpose of the role-play exercise, emphasizing its importance for skills building.
- Quickly identify role-play teams composed of a pastor, a parishioner or church member, and observer/s.
- Ask participants to read the descriptions for all three roles.
- Briefly outline the steps and timing of the role-play exercise.

- Discuss the type of feedback that will be given after the role-play and confirm that participants agree in advance to this type of feedback.

#### Tips for giving feedback

- Make the feedback specific. “I liked it” is not as helpful as “I liked the way you talked with the ----- during the role play session.”
- Make positive statements before you provide suggestions for improvement.  
Encouragement is a powerful force for change.
- Be descriptive and give clear suggestions rather than being judgmental. “It made me feel confused when you....” and “I think it would be easier to understand if you...”  
These types of statements are better than “Your presentation was disorganized.”
- Focus on behaviour that can be changed. “You interrupted the client frequently” rather than “You were impatient with the client.”
- Be tentative rather than absolute. “You seem unconcerned about this problem” rather than “You don’t care what happens.”
- Verify feedback. In a group, you can check with the others for the accuracy of comments and whether an impression is shared.

Table 2: Description of the Module on Stress Management

Session no.	Content	Usual time required	Materials
1.1	Welcome and introductions Presentation: Objectives of the training	30 mins	Flipchart
1.2 (1.2a)  (1.2b)	Thinking about Pastoral Self-Care as it relates to Stress. Individual exercise: Stress Management skills self-assessment Facilitated discussion: What makes a good pastor? What makes a good family or church?	45 mins	Self-assessment form  Flipcharts Markers
1.3	Introduction to the Stress Management Learning module  Presentations: Introduction to the Stress Management Skills Questions and Discussion	1 hr	LCD Projector  PowerPoint presentation
1.4	Getting to know Stress (Exercise) Group exercise: Finding answers to issues creating stress for the pastors. Answers and Discussion	1 hr. 15 mins	Exercise for groups  Answers
1.5	Demonstration of gained knowledge from the module.  Demonstration of use either using video or by facilitators to the group	25 mins	Projector/laptop or video player/TV  Or table and chair
1.6a	Role Play Exercise: Pastoral Stress Scenarios (Groups of 3: Pastor, parishioner or family member and observer)	1 hr. 30 mins	Role play scenarios  Observer checklist
1.6b	Discussion of issues role played.	1 hr. 30 mins	Table and chairs
	Total time	6 hrs. 55 mins	



## 1. Core module: Session outlines

### *Pre-training activities*

To maximize use of time during the training, participants may be given the pre-course self-assessment to complete in advance. They may also be given a copy of the Stress Management information in advance.

### *Session 1.1. Introduction and Welcome*

#### *Objectives:*

- To welcome participants
- To allow the group to get to know each other
- To review the agenda
- To present the training objectives for the day.

#### *Ground Work:*

- Write the training objectives on a flipchart.

#### *Steps:*

##### *1) Welcome*

- Formally open the training workshop.
- Explain the purpose of the training meeting.

##### *2) Introductions*

- Introduce yourself, and have any additional facilitators introduce themselves.
- Ask each of the participants to introduce themselves. Depending on the number of participants, they can either give a brief introduction or, if more time allows, they can give a long statement (e.g., what they hope to gain from the training, or why they believe they were selected, etc.).

### *3) Present the training objectives and agenda*

- Using the slide or flipchart prepared, present the training objectives to the participants.
- Explain how the training relates to their work.
- Ask the participants if they have any questions about the agenda.

### *Session 1.2: Thinking About Stress Among Pastors*

#### *Objectives:*

- To ask participants to reflect on their own understanding of stress.
- To prompt participants to reflect on the characteristics of both church members and pastors in stress environment.

#### *Preparing in Advance:*

- If possible, distribute the self-assessment form ahead of time.
- Prepare 2 flipcharts: on the first, write a heading “What makes a good pastor?” and on the second write the heading “What makes a good church member or family member?”

#### *1.2a Steps:*

##### *1) Self-assessment exercise*

- Ask participants to fill in the self-assessment form.
- Explain that the form is confidential and will not be shared with anybody. Tell them that the information is only for them and to help them reflect on the way they interact with their parishioners or family members.

#### *1.2b Steps:*

##### *1) Brainstorming in pairs: “What makes a good pastor? What makes a good church member or family member?”*

- Ask the participants to discuss with their neighbor the characteristics that they hope for in their members, and the characteristics that pastors should have to prevent stress.

- Once they have had a few minutes to put some ideas down, ask pairs or individuals to raise their hand if they have suggestions. You can either ask the participant to come and write the idea on the flipchart, or you can write their suggestions yourself.
- Discuss the answers with the group. Group those that repeat or are related to each other. Point out characteristics that they may have missed.
- Key points to discuss include:
  - Ministry is a two-way process
  - Ministry delivery is an interaction between two or more individuals, each of whom has an important role to play

Table 3: Description of What Makes a Good Member and a Good Pastor

What makes a good church member or family member?	What makes a good pastor?
<p>Expresses their opinion.</p> <p>Expresses their needs.</p> <p>Asks questions.</p> <p>Makes a choice.</p> <p>Listens carefully.</p> <p>Tells about their situation openly.</p> <p>Tells the truth.</p> <p>Is assertive.</p> <p>Is on time.</p> <p>Expresses emotions.</p> <p>Takes responsibility for her or his own role.</p> <p>Is friendly.</p>	<p>Finds out what the member wants and sees that it is dealt with.</p> <p>Listens to the members.</p> <p>Asks if the members have questions.</p> <p>Looks at the members (eye contact).</p> <p>Tells the correct information.</p> <p>Explains information in ways the members can understand.</p> <p>Checks if the members understands.</p> <p>Does not judge the members.</p> <p>Expresses empathy.</p> <p>Keeps confidentiality.</p> <p>Is approachable.</p> <p>Laughs.</p> <p>Is on time.</p> <p>Helps members to make decisions.</p>

*Session 1.3: Introduction to Stress Management.*

*Objectives:*

- To give a brief background to understanding stress.
- To describe the types of stress.
- To explain how stress is associated with participants.

*Getting Ready for the Training:*

- Prepare presentation.
- It may be necessary to adapt these presentations to the audience, and also to give information on how the tool has been introduced in the pastoral ministry context.
- If any adaptations have been made to the tool, the presentation may also need to be updated.

*Steps:*

*1) Presentation*

- Give presentation.
- Make sure you have a copy of the Stress Management Power Point Training Guide. Hold the manual up when you are explaining how to use it, so that the group can see which page you are referring to.
- Go slowly: Let the group find the page that you are describing so they can follow in their copy.
- You may choose to make the presentation more interactive.

*2) Allow for questions and discussion*

*Session 1.4: Getting to Know the Manual (Exercise)*

*Objectives:*

- To allow participants to become more familiar with the tool.

*Engaging the participants to adapt to the training material:*

- The exercise is included in this guide.

- If the manual has been adapted, for example if method sections have been removed, then the exercise may also need to be adapted.

*Steps:*

*1) Divide the participants into small groups*

- Divide the participants into groups of 3 or 4.
- It is best to split up participants who come from the same ethnic area, to allow people to get to know each other more.

*2) Group work*

- Visit the groups to answer questions or offer help.

*3) Go through the answers and discuss*

- The facilitator may ask each small group to give an answer. Correct any wrong answers.
- Explain any misperceptions or problems that may arise. Please stay with the policy.
- The best performing group may be awarded a prize for motivation and better participation.

Session1.5: Demonstration of What is Learned.

*Objectives:*

- To demonstrate how the stress management tool can be used in a ministerial interaction.

*Advance preparation:*

- A demonstration video may be played to draw the participants into the learning mode.
- If there is no access to a demonstration video, facilitator should prepare a demonstration role-play in advance with a co-facilitator.
- It is important to demonstrate the “good member” and “good pastor” sections.

*Steps:*

*1) Play video / Perform demonstration role-play*

*2) Questions and discussion*

*Session 1.6: Practice with the Tool*

*Objectives:*

- To practice what has been learned using the stress management tool with different types of scenarios.

*Stimulating the Participants:*

- The role-play scenarios are to be prepared in advance. If the stress management tool has been adapted, then some of the role-plays may need adapting.

*Steps:*

*1) Divide the participants into group categories*

- Give the groups the role-play scenarios.
- Explain that they must take turns practicing being the pastor, the member, and an observer.
- Provide guidance to the observers on how they can evaluate the “performance” of both the pastor and member.

*2) Role-play practice*

- Ask participants to use the scenarios to practice the role-plays.
- Tell them that they will be asked to present one demonstration per group later in the class session.
- Each participant should have at least 2 turns to be the pastor.
- Ask the observers to give feedback after each turn.

- Circle the groups and give them feedback on their performance. Do further demonstrations if necessary.

### *3) Demonstration of role-plays*

- Ask each small group to demonstrate one role-play to the larger group.
- Once each group has demonstrated, ask the other groups as observer to give their feedback.
- Give encouragement and support. Point out where the pastor or member could improve.
- Check for any problems or misunderstandings. There may be technical questions raised during the role-plays that the facilitator should be prepared to respond to, since some of the technical content may be new to the participants.

## PASTORAL CARE INTERVENTIONS - PEER REVIEW

### FOR QUALITY IMPROVEMENT

Role Play a Pastoral Visit:

Duration of the visit:

Details of the person/persons visited:

Please ensure that the church member's and pastor's anonymity is maintained and no identifying information is included in the written document. If names are to be mentioned in the process, make sure such terms as X, Y, and Z are used for identifying human subjects, and indicate that this is not their real name. These details may be given orally rather than written down, to help protect confidentiality.



Purpose of the visit:

Was it a scheduled visit or routine visit, random visit or did you visit following a referral relating to a concern or raised interest?

Observation:

What did you notice about the member, the house or apartment and neighborhood? etc.

What did you realize about the living conditions of the member? Single, married, married with children, or single with children? Is the person or persons affluent, middle class, or poor?

Evaluation:

Pastoral/Spiritual Assessment:

Your understanding of what type of situation the member/s or the parishioner/s is experiencing.

The situation may be brief and temporary. On the other hand, it may be a major life experience situation for the member/s. What are the needs that you can identify with the people visited, and what resources does the person have?

Describe your Pastoral Interventions:

This section may include, but is not limited to, Pastoral Assessment, Pastoral Support/Conversation, Pastoral Counseling and Education, Prayer or Ritual.

Pastor's Spiritual Affective (Emotional) Responses:

What feelings did the member or parishioner express during your meeting with them? These can be expressed verbally or through facial expressions. Describe the non-verbal language you observed. What was your own emotional response to this member?

Pastor's Effectiveness:

What was the high point of the encounter? What do you think was the most helpful for the member? How did you respond to the needs and resources you identified in the assessment?

Pastoral Care Plan:

What are the next steps in your care of this parishioner?

Spiritual Reflection:

Where was God in this encounter for you, and what questions/issues of faith have been raised for you?

Issues for Learning:

What particular aspects of this encounter do you want to give priority to in the discussion with your participating group?

Why this experience? Why have you selected this particular pastoral encounter to write up and present?

### Pastoral Self-Care

#### Training Session Evaluation

1. What did you find valuable/helpful in this session of training?
2. What did you learn that you could use in visiting people in their homes or wherever you may find them?
3. What questions have been raised for you that you would like to have answered?
4. What would you have liked to be different?

## Post-Training Survey

Scale: 1 very low; 5 very high

### Knowledge of Spirituality & Pastoral Care:

How would you rate your knowledge and understanding of personal spirituality & pastoral care?

1   2   3   4   5

How confident are you in your ability to talk about spirituality & pastoral care to others?

1   2   3   4   5

How clearly do you understand the concept of spirituality?

1   2   3   4   5

### Skills in Pastoral Care

How confident are you in your ability to listen effectively in a pastoral conversation?

1   2   3   4   5

How comfortable are you when people share deep feelings about their lives?

1   2   3   4   5

How important do you think it is to give someone good advice/counsel in a pastoral care conversation?

1   2   3   4   5

### Self-Care

How would you rate your awareness of when you are becoming very stressed?

1   2   3   4   5

How effectively do you handle stress?

1    2    3    4    5

How comfortable are you in talking to someone to help you when you are deeply affected by something?

1    2    3    4    5

## Understanding Boundaries and Teamwork

How clear are you about with whom you can and cannot discuss what happens in pastoral care?

1    2    3    4    5

How clearly do you understand the need for referral in pastoral care?

1    2    3    4    5

How confident are you with the information you now have to be able to practice self-care?

1    2    3    4    5

Comments:

[illegible]

## Module 1

### General Personal Health Outlook

#### Introduction:

The question, “How is your health in general?” is a measure that has been widely used to determine an individual’s general state of health. Many studies have been conducted to find out the relationship between health measures and self-assessed health determinations. In this qualitative assessment or view of pastor’s general health outlook, only a brief summary of self-assessed health which seems to be mainly associated with physical health problems, functional capacities, health behavior and psychological aspects will be utilized. Components such as, Health Comparison, Health Transcendence, Social Role Activities, and Social Relationships are to be considered as factors that enhances general personal health outlook in every individual including pastors.

#### Health Comparison:

The effectiveness of an individual or group of persons in the delivery of his/her goal expectations is largely dependent on how healthy the individual or the group of individuals appears to be. In general, the overall Nigerian health care system is somewhat worrisome due to the dismal attitude of those in government to health-care portability in the country. Since the federal, state, and local government sectors are not in the forefront of promoting and executing healthcare for the citizenry, the effect on the pastors is also evident.

In Nigeria as a country, there are no provisions for health insurance like in Europe and America. If a person gets sick, the individual has to come up with his/her own way of seeking medical help and also has to pay the cost. It is often difficult for the populous,

including the pastors, to get better medical attention since the cost of appropriate medical provision may be expensive and higher than the household income of the pastor. According to the World Health Organization health statistics on Nigeria health delivery, which is obtainable from the Global Health Observatory website, the total population of Nigeria in 2012 was 169,000,000. The gross national income per capita stood at \$2450. The life expectancy at birth in the year 2012 was 53. The probability of death of children under the age of 5 years per 1000 live births in 2012 was estimated to be 124. The death rate of people between 15 and 60 years per 1000 of the population in 2011 was between 360 and 393. These statistics reflect, in part, the inadequate level of the government's involvement in healthcare delivery to the nation. The federal government budget allocation for healthcare delivery in 2012 was \$139.00 per capita (per person) expenditure, while the total expenditure on health was only 5.3% of the nation's total GDP in 2012.

Due to these above mentioned issues, it is clear that maintaining optimum health has become an uphill task for the pastors and their families in Nigeria. Not only this, but the burden of health concerns is doubled when the pastors engage in a spiritual journey of healing from diseases with their church members who are saddled with health issues and do not have hope of getting medical attention due to lack of finances.

#### Health Transcendence:

Health transcendence is proposed to facilitate the integration of complex or conflicting elements of healthful living. Healthful living confronts people in many different ways and with new information. It confronts people and family with new information about the challenges of treatment, self-care and possible healing. In recent times, there has been a renewed interest to study and understand the dynamic interaction between the human physiological components. This awakening

or renewed interest has given birth to an explanation of the role of spirituality in medicine. Due to this understanding, many medical schools are now including spirituality in their medical curriculum for their students as an aspect of practiced medicine.

Health transcendence is the move toward integrity and the ability to objectively gain optimum health from within our inner conceptual being. In other words, it is the effort an individual takes to develop a healthy realistic acceptance of self through daily reflection on personally developed habits and submitting self to power within that reveals our sense of worth through dependence on the creative power of God. The components inherent in reaching a state of health transcendence are: trust, resilience, and altruism.

1. Trust:

If a healthcare system performs excellently in clinical activities, but does not gain the trust of patients through compassionate patient care, good and adequate communication, holistic health and healing, patient's satisfaction will be endangered and/or minimized. By this notion, trust is very important to the physical, emotional, social, and spiritual health of both the patients and healthcare providers. The same is true for the pastors in the delivery of their duties to the parishioners. Trust from members and also from fellow colleagues is an integral component that sustains the pastor's physical, emotional, and social as well as spiritual health transcendence in the discharge of their pastoral care duties.

2. Resilience:

The level of individual's resilience is largely dependent on the individual's level of spiritual development. Resiliency is a force in every individual that transcends the present state of pain and gives hope for a better future. Resiliency comes from the

integral part of ingrained values of spirituality that helps an individual to have a sense of purpose and meaning that provides the ability to maintain balance with the issues of life and death, pain and joy, blessings and adversities, and so on. When pastors maintain adequate balance between social and physical, emotional and spiritual, personal health transcendence will be experienced.

### 3. Altruism:

Altruism helps those who practice it to have a sense of belonging. When pastors have an adequate practice of altruism, they feel that they are not alone, that they are part of their neighborhood, community, and culture. This implies that church pastors, as well as church members, treat one another as if they are part of one another. There will be a better sense of life and living when pastors are treated as part of the family. Also, this will help the pastors to have confidence to allow their members to share part of their burdens and responsibilities in the delivery of ministry within the church.

### Social Role Activities:

In order to understand a person, one must be able to understand the person's subjective experience. Social role activities dominate people's lives because people perceive themselves and relate to each other in terms of their roles. Studies in anthropology indicate that, "The value people attribute to various social roles tends to decisively shape their behavior toward persons whom they see in valued or devalued roles. Those in valued roles tend to be treated well and those in devalued roles, ill." (Uchino, 2004).

This concept reveals that many pastors in Nigeria are being made to believe that they become successful only when they are fitted into a particular role or made to behave in a



particular way. In my opinion, what determines success for a pastor is the ability to hear from God and relate the message to the people and vice versa.

#### Social Relationships:

Much scientific evidence has shown that involvement in social relationships benefits the overall health of an individual. The most prevailing evidence emanates from the studies of mortality across industrialized nations. From those studies, it has been consistently determined that individuals with the lowest level of involvement in social relationships are more likely to die earlier than those with greater involvement. House, Landis, and Umberson (1988) concluded in their studies that, “There are three broad ways that social ties work to influence health; behavioral, psychosocial, and physiological.”

##### 1. Behavioral:

There are certain human behaviors that tend to promote good health. Such behaviors include eating good nutrition, sleeping adequately and regularly, exercise, maintaining a healthy, focused, and positive outlook on life. There are also certain behaviors that tend to undermine good health in humans. Such behaviors include, but are not limited to, smoking, overeating, restlessness, consumption of alcoholic beverages, and so on. Over-involvement in ecclesiastical duties has proved to be the woe of many pastors. It is a behavioral issue that every pastor ought to be cognizant of and work towards avoiding in ministry.

##### 2. Psychosocial:

Research across various disciplines and populations indicates that psychosocial mechanisms have been used to explain how social ties promote and advance

optimum health. Such psychosocial mechanisms include, but are not limited to, social support, personal control, norms, belief systems, meanings, and symbols. Inasmuch as connections between these mechanisms are complex, it is important to note that the interconnection between them may be responsible for better health of an individual if well channeled.

### 3. Physiological:

Supportive interactions between the physiological components of the body tend to promote good health in all living things. Psychologists, sociologists, and epidemiologists have contributed greatly to our understanding of how social relationships influence physiological functions that promote our social health. Physiologically, interactions between all the bodily systems such as endocrine, immune, cardiovascular, skeletal, and digestive systems help to reduce wear and tear on the body. In adulthood, social support is a big part of cultural integration that promotes good health and growth among Nigerians. However, due to the cultural myths placed on the role and functions of pastors in their various communities, social support is mostly lacking in the experience of Seventh-day Adventist pastors in Nigeria. Due to the fact that many pastors lack adequate social support network in Nigeria, they tend to carry their burdens alone, which in turn affects their physical health in many ways.

According to Walen and Lachman (2000), “While social relationships may be central to the source of emotional support for many people, social relationship may also be extremely stressful to many people.” Nevertheless, in the context of the Nigeria social structure, social relationships strengthen the emotional and spiritual faculties of the people. Relationship stress undermines health through behavioral,

psychosocial, and physiological pathways. Kassel et al, (2003), says that, “Stress in relationship contributes to poor health habits in childhood, adolescence, and in adulthood.”

Traditionally, in most of Nigerian cultures, people gather every evening in the village square or under the tree at the center of the village to relax after the day’s work. They play all kinds of games like “ayo.” The children are seen playing around, engaging themselves in all sort of games too like “boju boju,” “okoto,” “eke,” or “ijakadi.” All these types of social involvement help the people to be involved in each other’s lives. This is a major way of dealing with their stress as they talk about it and get different views and opinions on issues that bother their minds. However, with the myths that pastors must be separate and be different from the people who are members of their parishes, pastors do not get involved with these types of village gatherings. Any pastor that is seen being part of such gathering is labeled dissident.

Adequate consideration of these factors, as they relate to human health, are essential to determining the general personal health outlook of the pastor. Pastors need to learn how to keep a balance between their daily activities and what their bodies can take in terms of stress. If a balance is maintained, pastors will be rewarded with good health in return.

## Module 2

### Stress Management and Burnout Prevention

Overall training objective: To create an awareness of the presence of stress in the practice of pastoral ministry and to improve pastoral functioning through the use of stress management skills.

Enabling objectives: by the end of the module, participants will be able to:

- Describe the kinds of stress in the ministry
- Explain the approach to avoid stress as promoted by the training guide.
- Apply appropriate stress management processes for different types of scenarios.

### Stress Management

#### Introduction:

Stress is a physical, mental, and emotional response to a challenging event, not the event itself. Often referred to as the fight-or-flight response, the stress response occurs automatically when a person feels threatened. Stress, whether positive or negative, is a normal part of everyone's life. Negative stress, however, may diminish the quality of life of the individual under stress. Dr. Elson Haas wrote, in a blog <http://www.care2.com/greenliving/7-kinds-of-stress.html>, that “Stress seems like an unavoidable part of today’s fast-paced, competitive world.” But is it really? Stress is the body’s instinctive response to external environmental cues, as well as to one’s inner thoughts and feelings. It is how you react to perceived danger. As much as it not the goal of this seminar to define and discuss the types of stress, efforts will be made to classify all types of stress into two groups - “acute” and “chronic,”

for our adequate perception of what stress is and how it can affect our bodies, life, family, and ministry.

#### Acute Stress:

Acute stress is the most common form of stress. It comes from demands and pressures of the recent past and anticipated demands and pressures of the near future. By the same token, overdoing on short-term stress can lead to psychological distress, tension headaches, upset stomach, and other symptoms. Fortunately, acute stress symptoms are recognized by most people. Because it is short term, acute stress doesn't have enough time to do the extensive damage associated with long-term stress. The most common symptoms are:

- Emotional distress, some combination of anger or irritability, anxiety and depression- the three stress emotions.
- Muscular problems, including tension headache, back pain, jaw pain and the muscular tension that leads to pulled muscles and tendon and ligament problems.
- Stomach, gut and bowel problems, such as heartburn, acid stomach, flatulence, diarrhea, constipation, and irritable bowel syndrome.
- Transient over-arousal leads to elevation in blood pressure, rapid heartbeat, sweaty palms, heart palpitations, dizziness, migraine headaches, cold hands or feet, shortness of breath, and chest pain.

#### Chronic Stress:

This is the type of stress that wears people down day after day, year after year. Chronic stress may destroy bodies, minds, and lives. It may wreak havoc in humans if it persists. These types of stress that persist for a long time are those that come from poverty, dysfunctional families, being trapped in an unhappy marriage or in an unfulfilling job or

career. Some chronic stresses stem from traumatic, early-childhood experiences that become internalized and remain a source of emotional pain. Some of those experiences profoundly affect some people's personalities. Also, certain views of the world or a belief system may be created that cause unending stress for an individual, such as "pastors don't cry," "pastors must be perfect," or "pastor's children must be perfect in all they do because they are pastor's kids." Some even emphasize the notion that pastor's families don't have problems. Some time ago, some pastors asked me why they were having issues in their families that resulted in a lot of stress. I simply told them that being pastors does not mean that they will not have problems or issues they will have to deal with at home or elsewhere. Jesus did not promise pastors or Christians that they would not have problems. What He promised was that He will be with them in their problems. Carpenter's houses do leak. Mechanics' cars do break down, and doctors do get sick. Being pastors does not make them immune from earthly problems. If all pastors come to understand this concept, their lives can be free of unnecessary stress.

#### **Stress Management:**

Stress management comprises a wide range of approaches that help people better deal with stress and adversity. Stress management might include problem solving, prioritization, and time management. Another approach includes enhancing skills to withstand adverse situations by improving emotional flexibility, finding greater meaning in life, increasing the sense of control, and cultivating optimism. A third approach is to practice relaxing techniques, such as deep breathing, meditation, exercise, venting to a confidant, and prayer. Improving personal relationships is an important component of stress management.

Adequate and correct stress management may help stressed people lead a more

balanced, healthier life. When channeled positively, stress can lead to growth, action, and change.

#### Symptoms of Stress:

- Insecurity / Fear of Unknown:
  - Are you confused? Forgetful?
  - Do you have a short attention span?
  - Is it difficult for you to make important decisions?
  - Do you have unrealistic hopes?
  - Do you have difficulty setting goals and boundaries?
  - Do you find yourself wishing that you could do more than you are doing now and feeling guilty about it?
- Fatigue:
  - Do you find yourself more tired than normal?
  - Do you always get a full night's sleep?
  - Do you have restless sleep?
  - Do you have difficulty falling asleep due to worry?
  - Do you find yourself thinking you cannot go on feeling the exhaustion you are experiencing?
- Stress:
  - Are you always nervous?
  - Are you feeling abnormal physical symptoms? (appetite loss or overeating)
  - Do you eat properly and regularly? (eating enough food, skipping meals, or eating junk food)

- Do you have somatic complaints?
- Psycho-somatic:
  - Are you feeling trapped or burdened?
  - Do you often feel angry at people, even your members?
  - Do you feel happy being a pastor?
  - Do you often feel apathetic?
  - Do you feel sad, pessimistic, and depressed?
  - Do you feel guilty about things you were told to do but could not do?
  - Do you feel shame? Hopeless? Inadequate? Helpless?
  - How often do you socialize?
  - Do you have a confidant among fellow pastors in whom you may confide and open up to?
  - Are you easily irritable?
  - Do you often feel that you are not in control?
  - Are you happy with the way you look?
  - Do you feel encouraged to opt for self-nurture every day?
  - Do you exercise and take care of your physical appearance?.
- Remedies for Stress:
  - Learn about stress and its implications for human lives.
  - Monitor your reactions physically and emotionally to issues and situations.
  - Set realistic goals, limits, and boundaries.
  - Allow for humor when acknowledging your limits.



- Give yourself the permission to have private time for yourself.
- Set priorities and give balance to yourself
- Develop and maintain supportive networks.
- Eat sensibly, exercise regularly, and sleep normally.
- Spend some time alone each day.
- Spend time with people that make you happy.
- Seek someone you can trust and talk to each time you need to vent.
- Identify what is most important in your life and live in a way that reflects it.
- Connect with friends and family.
- Adopt lifestyle habits that increase emotional health
- Regularly take scheduled time off from work.
- Constantly examine, evaluate, and assess your calling motivation.

For managing stress, experts at Mayo Clinic in Minnesota and Arizona provide or teach:

- **Counseling.** Discussion of life and health-related stresses with a medical professional to develop coping skills that address feelings, illnesses and challenging situations.
- **Deep breathing.** Breathing from your diaphragm (muscle under the rib cage) to establish a pattern of slower, deeper, and more efficient breathing.
- **Visualization.** Picturing calming mental images of relaxing places and situations to cope with negative emotions, feelings, or circumstances.
- **Meditation.** A practice that calms and focuses the mind, tuning out distractions, and sometimes involves repeating a word or phrase from the Scriptures, or

visualizing a peaceful place. This involves reflecting on things that have meaning in an individual's life that may promote growth and health in people.

- **Mindfulness.** A technique in which you stay focused, engaged, and completely absorbed in the present moment. This may mean going into a place of solitude just to be present with oneself, learning to listen to God and being aware of His presence.
- **Progressive muscle relaxation.** Tensing and relaxing the muscle groups throughout your body to reduce muscle tension and calm anxious feelings.
- **Resilience training.** Learning to balance the demands placed on you with your available resources; finding meaning in life; controlling the controllable; and seeing life's situations as challenges or opportunities rather than overwhelming obstacles. This may mean a closer look at the "Serenity Prayer."

#### Self-Care: Preventing Burnout in Pastoral Ministry

##### Objectives of Self-Care:

- Create longevity in ministry
- What is burnout and why are ministers at risk?
- What is healthy self-care?
- Challenge the obstacles to your self-care

##### Symptoms of Burnout:

- Chronic fatigue - exhaustion, tiredness, a sense of being physically run down
- Anger at those making demands
- Self-criticism for putting up with the demands

- Cynicism, negativity, and irritability
- A sense of being besieged
- Having strong emotional reactions inconsequential things
- Frequent headaches and gastrointestinal disturbances
- Weight loss or gain
- Sleeplessness and depressed mood
- Shortness of breath
- Suspiciousness
- Feelings of helplessness

Definition of Burnout:

*“The inability to sustain energy directed toward an expectation or goal.”* Robert Brennan

#### DIFFERENCES BETWEEN BURNOUT AND STRESS

Source: Dr. Archibold Hart

Why Ministers Are At-Risk For Burnout?

- Expectations conflict
- Role conflict
- Ambiguity
- Autonomy
- Lack of control

Research indicates that stress is due to:

- Disparity between (somewhat idealistic) expectations and hard reality
- Lack of clearly defined boundaries – tasks are never done
- Intangibility - how do I know I'm getting somewhere?

Who is most vulnerable to burnout?

*Individual personality characteristics of people at risk of suffering from burnout include:*

- Young idealistic professionals who have unrealistic expectations about the work situation
- Empathic people who pour too much of themselves into their jobs

Spirituality and Burnout: An Incremental Validity

A

Study by Golden, Piedmont, Clarrocchi, and Rodgerson, *Journal of Psychology and Theology* (2004)

- Ordained United Methodist clergy (sample 340)
- Median age 50 years old
- Average time of service 20 years
- Male 81 %, female 19%

Spirituality – Those who indicated that they have a connection with God have less experience of burnout when compared with others who do not have same amount of connection with God.

Research Conclusions:

- Ministers are EXTREMELY VULNERABLE to burnout
- The degree of faithfulness does not determine the probability of burnout (only 2% contribution)
- Factors outside of faith are driving many to burnout
- Confusion of role identity with self-image (derive too much self-esteem from what they do)
- Limited social relationships outside the church

- Multiplicity of roles
- Inability to produce 'win-win' conflict resolutions

#### Why Ministers Are At Risk for Burnout:

- Difficulty in managing interruptions
- The 'little adult' syndrome
- Workaholism ('bed-at-the-church' syndrome)
- Peter Principle - feeling of incompetence in leading an army of volunteers
- Conflict in being a leader and a servant at the same time
- Administration overload - too much energy expended in areas of low reward
- Loneliness - the minister is less likely to have a close friend than any other person in the community
- Conflicted theology – Salvation NOT by grace
- My theology is by grace, but my actions suggest working for God's favor
- Unmerited favor vs. earned acceptance (disciples in field)
- Freely bestowed vs. conditionally given (Jesus tempted by Satan)
- Undeserving receivers vs. worthy achievers

#### Arguments that Sustain Burnout:

- I will fall short of God's calling for me!
- Who will do the ministry if I do not?
- I enjoy ministry, why not give all I have to the Lord?
- Self-sacrifice is the ultimate sign of my faith
  - Jesus tempted by Satan

- Sacrifice of self-worth
- Modeling burnout? Maslach Burnout Inventory

*The Burnout syndrome has three distinct but loosely coupled dimensions:*

- Emotional Exhaustion
  - Feelings of being emotionally overextended and exhausted with one's work.
- Depersonalization
  - The development of negative and uncaring attitudes towards others
- Negative Personal Accomplishment
  - The loss of feelings of self-competence and dissatisfaction with one's achievements

Stages of Burnout

- Burnout Cycle
- Emotional
- Crisis
- Enthusiasm (honeymoon)
  - high energy
  - high hopes
  - unrealistic expectations/ideal (burden barrier)
  - The expectation met is your ultimate fulfillment (“If I could just get there, life would be great)
- Stagnation
  - The experience/stimulation is no longer enough to substitute for everything else in life

- Reality decreases the level of stimulation
- Focus on self needs increases
- Frustration
  - Personal aptitude to perform is called into question
  - Value of accomplishing the goal is in question. (An observation of the lack effectiveness)
  - Emotional, physical, and behavioral issues may occur (fatigue, resentment)
- Apathy
  - Defense against chronic frustration
  - “A job is only a job” (Cannot leave the job but must face it every day)
  - Exert minimum energy
  - Avoid challenges
  - Sustain the activity only for personal benefits (money, ego, etc.)
- Intervention
  - Breaking the cycle (leaving, changing the environment)
  - Seeking new stimulation that is meaningful

### Self-Care Learning Recovery

- Intervention
- Recovery
- Physical healing
- Emotional healing
- Acceptance of New Self-Care Learning

## **The Burnout Cycle**

Process is cyclical, not linear (may occur several times in a single context) From Burnout to Self-Care

Turnaround Questions:

- Does your family complain about the amount of time you spend with them?
- Do you have any “space” in your weekly schedule?
- Are you busy with ministry in order to avoid being quiet?
- Do you work endlessly in order to feel valuable or important?
- What is the ideal scope of your ministry?
- What will make you feel that you have reached the ideal?
- Conditioning
- Connected in relationships that care for you
- Compartments
- Schedule personal retreats
- Add 20% to the current time allotted for activities
- Create a budget and manage personal finances
- Celebrate milestones in ministry
- Question the purpose and value of ministry activities
- Check in with your family to see if they are getting enough of your time
- Live by true grace. Stop performing for others’ approval
- Reconcile long-term tensions and resentments that destroy self-worth
- Express feelings of sadness and anger (maybe for the first time) (express feelings of what it means to carry burden)



## Recovery/Self-Care

- Forgive yourself for performing for others' approval and focus on accepting God's unconditional love for you. Discover who God made you to be
- Find Balance-Seek nurturing and direction for the Holy Spirit each day, it is stability for each day (relationships, enjoyment, faith)
- Respect the temple of God, your body. Take seriously the signals your body is giving you, respect them and then take care of your body, mind, soul, and spirit. Take care of yourself, and then take care of others
- Find a safe group of people to support you
- Practice healthy boundaries. Practice reaching out to others and receiving without conditions attached.
- Find things to do that bring rest, refreshment, and enjoyment. Discover self-worth that allows you to receive blessing and enjoyment.
- Emotional
  - What is my motivation for ministry?
  - Need to feel accomplished?
  - Prove my competence to someone?
  - Sacrificing myself for God?
- Professional
  - No other viable careers without training
  - Skills are transferrable
- Physical
  - Rest is okay but "giving up" on ministry may not be okay

- Learning to care of myself allows me to care for others
- Spirituality
  - God has not allowed burnout pain to destroy you because He loves with His everlasting love
  - God has not left you
  - God wants to minister out of “who” you are more than “what” you do

## Module 3

### Physical Exercise

Vigorous physical exercise has been suggested to have significant health benefits. The role of physical exercise in preventing disease is of particular importance. Physical exercise is the performance of various activities in order to maintain physical fitness and overall health. Physical exercise is generally grouped into three categories, namely: flexibility exercise, aerobic exercise, and anaerobic exercise.

#### a. Flexibility Exercise:

Flexibility exercise, such as muscle flexing, stretching, and so on, improves the range of motion of joints and muscles in individuals undertaking such exercises.

Examples of Flexibility Exercise:

This concept is adapted from *Fitness after 40* by Vonda Wright, MD.

If you have medical problems or if you have been inactive and want to exercise vigorously, check with your doctor or other healthcare provider before starting a physical activity program. Your doctor can help you find a program suited to your needs and physical condition. If you're at high risk of heart disease, your doctor may conduct an exercise stress test to identify any potential problems.



### **Torso Stretch**

**Purpose:** Stretch the midsection (waist).

**Starting Position:** Sit tall with your feet flat on the floor, shoulder-width apart.

#### **Action:**

- Place hands behind your head, as shown, with elbows out to the side. You can also cross your arms over your body or leave them at your sides, whichever is most comfortable.
- Bend your body to one side, bending at the waist. Keep your head facing forward.
- Return to starting position. Repeat on the other side.

**Repeat:** 6 to 8 times on each side.



### **Torso Twist**

**Purpose:** Stretch the midsection (waist).

**Starting Position:** Sit tall with your feet flat on the floor, shoulder-width apart.

#### **Action:**

- Place hands behind your head, as shown, with elbows out to the side. You can also cross your arms over your body or leave them at your sides, whichever is most comfortable.
- Twist your body to one side so you face the side wall. Your head should follow your body as you turn. Be sure to twist from your waist.
- Return to starting position. Repeat on the other side.

**Repeat:** 6 to 8 times on each side.



### Neck Stretch

**Purpose:** Neck flexibility

**Starting Position:** Sit tall, feet flat on the floor, shoulder-width apart.

**Action:**

- Turn your head to look over your shoulder. Keep your back against the chair and your shoulders facing forward.
- Return to starting position. Repeat on the other side.

**Repeat:** 6 to 8 times on each side.



### Seated March

**Purpose:** Increase hip flexibility.

**Starting Position:** Sit tall with your feet flat on the floor, shoulder-width apart.

**Action:**

- Raise one knee as high as you comfortably can.
- Return to starting position. Repeat on the other side.

**Repeat:** March 12 to 16 times (6 to 8 times per leg).



### Quadriceps Stretch

**Purpose:** Stretch quadriceps muscle (front of thigh) and strengthen hamstring on back of thigh.

**Starting position:** Stand with your left side to the wall, 12 to 18 inches from the wall.

Place your left hand against the wall for balance, keeping that arm slightly bent.

#### Action:

- Raise your right heel towards your buttocks. Reach back with your right hand and grab your foot at the heel, ankle or sock. If you can't reach your foot, grab your pant leg or just raise your foot as high as you can and still feel comfortable.
- Hold for two to three seconds. Be sure you're standing tall and looking



### Hamstring Stretch

**Purpose:** Stretch hamstring (back of thigh).

**Starting Position:** Stand with your left side to the wall, 12 to 18 inches from the wall. Place your left hand against the wall for balance, keeping that arm slightly bent.

#### Action:

- Place your left heel on the floor in front of you. Lean forward from your hip (not your waist).
- Push your hip back and reach toward your toe with your right hand. Your foot can be pointing up (as shown) or flat on the floor, whichever is more comfortable for you. Make sure to keep your shoulders and back straight as you reach forward.

straight ahead. Your knee should be pointing toward the floor and your ankle should be in a straight line with your leg, not twisted to the side.

- Let go of your foot and slowly return to starting position. Then repeat.
- Complete one set, then turn around and hold the wall with your right hand when working your left leg.

- Hold for two to three seconds.
- Return to starting position. Then repeat.
- Complete one set and then turn around and work the other leg.

**Repeat:** 6 to 8 times with each leg.

Note: Keep your standing leg slightly bent for better balance and to avoid injury. Stand tall and avoid leaning over.

**Repeat:** 6 to 8 times with each foot.



**Calf Stretch**

**Purpose:** Stretch the calf (lower part of the back of the leg).

**Starting position:** Lean against a wall with both palms flat against the wall and your arms straight.

**Action:**

- Bend one leg, and place the foot on the ground in front of you. The other leg extends behind you with the knee slightly bent. Both feet point straight ahead.
- Slowly move your hips forward, keeping your lower back flat. Be sure the heel of your back foot is flat on the floor, and your weight is in your back heel.
- Hold for two to three seconds.
- Return to starting position. Repeat.
- Complete one set, then work the other leg.

**Repeat:** 6 to 8 times with each leg.

b. Aerobic Exercise:

Aerobic exercise, such as walking and running, focuses on increasing cardiovascular endurance. Aerobic exercises are rhythmic and sustained activities that involves group of muscles requiring large amount of oxygen thereby placing a series of challenges on both the heart and the lungs.

Examples of Aerobic Exercise:

- i. Brisk Walking.



- ii. Jogging
- iii. Taking the stairs
- iv. Mowing the lawn
- v. Swimming
- vi. Cycling
- vii. Gardening

c. Anaerobic Exercise:

Anaerobic exercise such as weight lifting, functional training or sprinting exercise increases short term muscle strength. Anaerobic exercises requires large amount of energy when performed.

Examples of Anaerobic Exercise:

i. Isotonic Exercise

These exercises are mostly followed by weight lifters on regular basis.

Through this exercise, the muscles are put in a continuous motion constrained by tension through the equipment used. This type of exercise helps with muscle toning and reduces extra flab.

ii. Isometric Exercise

These types of exercises increases the flexibility of muscles however, there are no movements in the bone joints because the muscles are required to be held in a particular position for some time.

iii. Calisthenics Exercise

This type of exercises does not require any weight lifting. However it is also focused on strengthening the muscles by squatting, push-ups, pull-ups and sit-ups. These exercises aim at improving body or muscle resistance.

iv.     Sprinting Exercise.

This is one of the most effective exercises for most athletes. The purpose of this exercise is to enhance the overall body metabolism.

Explore with the participants what type of exercises they have been doing, what is the frequency of the exercise and how beneficial the exercises are to those doing them?

## Module 4

### Nutrition

#### Introduction:

According to the World Health Organization (WHO, 2013), “good nutrition is crucial for growth, health, and mental development. Improved nutrition and thus the physical growth as a result of a good feeding practice will decrease common illnesses.” Staying healthy begins with eating right. People who practice good nutrition develop habits that will keep them healthy for a long time, even when they are older. Good nutrition includes variety, balance, and moderation.

#### Objective:

Teach the participants about the different types of food group. Identify what foods are in the grains, vegetables and fruits category.

- Explain why whole grains are healthier than refined grains and how to identify them.

Read to them this quote from White’s book *Ministry of Healing*:

“In order to know what the best foods are, we must study God’s original plan for man’s diet. He who created man and who understands his needs appointed Adam his food. ‘Behold,’ He said, ‘I have given you every herb yielding seed, ...and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food.’ Gen. 1:29. Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, power of endurance and a vigor of intellect that are not afforded by a more complex and stimulating diet.” P.296.

- Explore with the participants the effects of wrong eating habit on health.
  - Overtaxes the digestive organs,
  - Produces a feverish state of the system,
  - The blood becomes impure,
  - Diseases of various kinds occur,

- A doctor's visit would be necessary
- May result in death.

Read to them this quote from White's book *Message to Ministers*.

“There is even among those who have intelligence in regard to the laws of health, a constant selfish indulgence in those things which are injurious to both soul and body. There is intemperance in eating, and in many varieties of food taken at one meal. In the preparation of food, there are unhealthful mixtures which ferment in the stomach, and cause great distress. And yet these go on, continuing their indulgence, which lays the foundation for numerous difficulties. If these would have self-control, and educate their taste to eat only those things which abused stomach can and will assimilate, they would save large expense in doctor bills and avoid great sufferings.” pp. 225,226.

Let us see how this factors into healthy living.

Variety:

This means selecting different food constituents from each food class, realizing that no single type of food class can supply all the required body nutrients. Different varieties of food provide different nutrients, as well as a variety of taste and color in our food. Explore with the participants what constitute variety in the different classes of food. Engage the group on what types of class of food is available in their communities. Also, explore with the participants how the food class may be available to other participants and at affordable prices. This lesson will focus on the value of fruits and vegetables, by discussing how they contain vitamins and minerals that benefit the body. Eat the rainbow i.e., variety of colors, is an interactive activity designed to make exploring the rainbow of fruits and vegetables fun. Encourage participants to eat many different colors and try foods they might not have eaten before. Explain how certain colors of food have certain nutrients that benefit different body parts.

### Introduction:

Illustrate a plate, highlighting fruits and vegetables. Note that they cover half of the plate.

- Explain why eating a variety of fruits and vegetables is important.
- Review the Eat the Rainbow visual, categorizing fruits/vegetables by their color and explaining how they benefit our bodies, i.e. red = healthy heart. (Note: remind the participants that they should eat at least five servings of fruits and vegetables every day.)

Be sure to explain more difficult words/concepts like bladder and cholesterol.

### Discussion starters:

- When you hear, “Eat the Rainbow” what do you think about? (fruit candy, the sky, weather, etc.)
- What color is your favorite food?
- How many colors have you eaten today?
- Do you think a red piece of candy and a red strawberry do the same thing in your body? Why/why not?
- What do you think would happen if you only ate one color for your whole life?

### Activity:

- Divide the group into 2 or 3 small groups.
- There will be posters of different kinds of food on the board for the groups to see.
- Before they start, remind the groups about food safety like, hand washing, washing fruits and vegetables, using knife and forks where necessary etc.
- Each team will compete to place as many type of food groups in their boards within 5 minutes.
- Encourage participants to try as many types of available food as possible.

### Balance:

This means eating the right food and the right amount. When the right food is eaten and in the right amount, the individual is likely getting all the necessary calories and nutrients for the body that are necessary for healthy growth and development.

### Moderation/Temperance:

The determination to not eat too much of any particular food type. Eating just enough to supply the needed nutritional requirement for the body. The spirit of prophecy enlightens through the pen of White that, “God’s people are to learn the meaning of temperance in all things. They are to practice temperance in eating and drinking and dressing. All self-indulgence is to be cut away from their lives.” Message to Ministers p.275.

### Activity:

- Describe the different food groups: fruits, vegetables, protein, grains and dairy. Have students give examples of foods that make up each group.
- Hand out blank paper plates to students, and scatter the food group icons in the center of each table. Ask students to assemble a plate that meets the requirements. While students assemble their plates, the teacher should assemble one too. Review the teacher’s example, then have students share what’s on their plate.

### Review Questions:

- Who can name all of the food groups on my plate?
- Which is the biggest food group on my plate?
- Which group is the hardest for you to fill?

## Module 5

### Rest

Walt Whitman wrote that, “If anything is sacred; the human body is sacred.” One might think that pastors don’t need to be told that they need to take care of their own health. Unfortunately, a lot of pastors are in the habit of forgetting that they need to take care of themselves emotionally, physically, mentally, and spiritually. Many pastors put aside their own needs and wants as they put all their energy into taking care of others. Always remember that you are very important as well. Make a plan about how you will get the needed rest from all your labor and toil.

- Explore with the participants what rest means to them and how they may relate to Sabbath rest.
- Help them to understand the different types of rest (physical rest, Sabbath rest) that are needed in the practice of ministry within the context of Seventh-day Adventist Church.
- Explore with the participants how they observe rest in their individual ministries.
- Explore with the participants how they observe the Sabbath rest at home.
- Explore with the participants what makes them feel rested.
- Conclude with why rest is necessary.

#### Activity:

- Divide the group of participants into 4 different groups.
- Allow each of the group to discuss certain things that are done in their churches or in their communities that encourage Sabbath keeping.

- Allow each of the group to discuss certain things that are done in their churches or in their communities that do not encourage Sabbath keeping.
- Allow the groups to discuss things that they think may help the church establish a positive relationship among other pastors of other faiths regarding the understanding of Sabbath.

Discussion Questions:

- What do you understand by the word Sabbath?
- How do you get ready for the Sabbath?
- What are the kinds of activities that are to be done on Sabbath?
- What are the type of activities that we want to do on Sabbaths?



## Module 6

### SPIRITUALITY

Spirituality involves finding meaning and purpose in the individual's life and experiences. Spirituality includes one's personal philosophy of life and world view. Spirituality is perceived as concepts and ideas in relationship to one's sacred beliefs as available within the culture. Spirituality may be expressed through one's religious rituals or practices. While it may be true that everyone is spiritual, broadly speaking not everyone is religious because spirituality refers to our inner belief system and is not necessarily manifesting in physical practices like rituals or worship. It is a deep relationship to oneself, others, and the concept of the sacred. Spirituality can be both religious and non-religious as it addresses:

- A source of meaning, connectedness and hope
- Beliefs, values, and environmental or cultural situations all play an important role in forming one's spirituality
- Each person's spirituality is important

This learning module has been developed to assist pastors in the Western Nigeria Union of Seventh-day Adventist Church to:

- Address the issues of cultural and spiritual diversity;
- Provide tools to understand their own cultural and spiritual heritage and beliefs;
- Develop the ability to provide culturally and spiritually sensitive approaches to pastoral ministry;
- Identify appropriate interventions.

The module includes a self-assessment tool, case studies, tips for pastoral interactions, and a list of additional resources.

### Spiritual Well-Being:

According to Wintz and Cooper (1997), “An individual who expresses affirmation of life in a relationship with a higher power (as defined by the person), self, community, and environment that nurtures and celebrates wholeness.”

Spiritual needs can be identified in a variety of ways:

- Environment: visual clues and symbols like Bible, hymn books etc.
- Behavior: Prayer, meditation, grace before meals, playing music, singing, etc.
- Verbalization: Talking about God, prayer, one’s faith community or one’s spiritual leader.
- Interpersonal relationships: Family, significant other, friends, extended family, tribe etc.

Possible triggers that may lead to a spiritual focus or crisis in a person’s life can include:

- Physical factors such as disease, an accident, surgery or another invasive procedure, a lack of sleep or food, or the experience of childbirth.
- Emotional experiences or transitions including birth, making a commitment such as a significant relationship, marriage, or becoming a member of a faith community, a change in lifestyle, moving, stress, or the loss of a job, marriage, friendship or death.
- Near death experiences, whether it be one’s own or that of a loved one
- Spiritual practices, such as meditation, prayer, ritual, or church attendance.

Signs of Spiritual Distress include:

- Crying
- Expressions of guilt
- Disruption of trust

- Feeling alienated from God/Higher Power
- Moderate to severe anxiety
- Anger toward staff, family, God
- Refusal to participate in treatment or teaching

#### Possible Interventions for Spiritual Distress Among Pastors in Nigeria

- Convey a caring and accepting attitude. Facilitate the process of finding meaning and purpose in life. Be open to experiencing and expressing their culture and/or spirituality.
- Provide support, encouragement, and respect. Support faith needs and safely provide time for ritual like solitude, prayers and devotional practices like reading the Scriptures or singing hymns.
- Provide presence. Be fully present and open to issues as they arise.
- Listen actively. Establish trust and unconditional acceptance.
- Refer to the coordinator of the seminar for further intervention as may be suggested.

#### Things to remember to provide sensitive and intentional pastoral care:

- Applied to participating Pastors:
  - Each of us is unique because of our own cultures and experiences.
  - We are all more comfortable with what is familiar to us.
  - We have individual comfort levels for dealing with what we don't know.
  - It's okay if you aren't comfortable with something; it just means you have something new to learn about in the areas of cultural diversity and spirituality.
- Applied to church members and their families:

- Being human, we all have a tendency to think that what we do/think/know is better, but that's only because it's the lens we happen to look through at the moment.
- Other members of other denominations feel the same way about what they do/think/say also.
- Nobody's better or worse, we're all just wonderfully, beautifully and fascinatingly different from one another.

## APPENDIX B

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2009 – 2013 Clinical Pastoral Education, 4 Units  
  
2005 - 2009 M.Div. (Andrews University)  
  
2001 – 2001 Certificate Desktop Publishing/Web Design (Lagos State Empowerment Center)  
  
1989 - 1994 B.A. Religion/Health Sciences. Andrews University (ASWA Campus, Nigeria)

### Professional Experience

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2003 - 2005 Senior Pastor, Nigeria Union Headquarter Seventh-day Adventist Church, Maryland, Lagos  
  
2001 –2005 Stewardship and Trust Services Director, South West Nigeria Conference  
  
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